

THE
ANATOMY
OF
POPERY:
OR

A Catalogue of **Popish**
Errours in Doctrine; and
Corruptions in Worship:

Together with
The AGREEMENT between
Paganism, **Pharisaism**, and
Popery.

By William Gearing, Rector of Christ-
Church in Surrey, neer Southwarke.

*Nostra Regula noster sunt Decalogus,
imò Decalogo præstantiores: quoniam
illuc mandata, hic consilia;
Jac. Crusius Jesuita in Hoessem. ca 5.*

L O N D O N,
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Norman 20 May 1904



To the much honoured
Sir *FRANCIS POPHAM*,
of *Littlecott*, in the County of
Wilts, Knight of the Honourable
Order of the Bath: To *Sr. Tho-*
mas Dolman, of *Shaw*, in the
County of *Berks*, Knight; and
and to *William Ashe* of *Heitesbu-*
ry, in the County of *Wilts*, E-
squire; the Author wisheth an
encrease of all Heavenly blessings.

Honoured Sirs,

Great was the goodness of God af-
ter our Saviours Resurrection
and Ascension, that he sent
down cloven Tongues from Heaven,
like as fire upon his Apostles; which
was a visible sign of those invisible
gifts of the Spirit, poured down abun-
dantly upon them for the service of the
Church, and the enlightening of the
World with the knowledg of Salvation
by Jesus Christ; and that, even after

A. 2.

the

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The Epistle

the Nations of the Earth had so many
eyes fast in darkness, and in the shad-
ow of death, a dark Cloud of Bar-
barous Heathenish errors and super-
stitions having over-spread the face of
the whole Earth, insomuch, that wicked
Men and Women, Adulterers and
Adulteresses, Stocks, Stones, and other
Creatures were mistaken for Gods and
Goddesses.

The times of this Ignorance (as the
Apostle calls them, Act. 17. 30.) were
woful; but then let us see the goodness
of the Lord, who restored the light in
so plentiful a manner, that, as that
Cloud which Elijah's Servant saw at
the first rise up like a man's hand, had
in short time over-spread the Heavens;
so that little Lamp, which at first be-
ing put into the hand of Adam, gave
light to his House and Family, became
now like the Sun in the Firmament;
and shined to all Nations; the know-
ledge of God being plentifully dispersed
all abroad, as the Sun-beams diffused
through the whole body of the ayr.

But then again; that evil Angel
of the bottomless pit, sent out a smoke
in the Ages following, which darken-
ed

Dedicatory.

ed the face of the Heavens, and the
light of the Church. The Devil raised
up divers Instruments, not only open
and notorious Hereticks, but those (of
all others most dangerous) who closely
promoted the mystery of Iniquity, ne-
ver ceasing their secret workings, un-
til they had lifted up Antichrist into
his Chair of Pestilence, and by degrees
corrupted the simplicity of the Truth,
darkning the knowledge of Christ with
corrupt traditions, errors, contrary to
the Faith, defacing the glory of
Christ, his full satisfaction and perfect
merit, with their own merit and works
of supererogation, and pretended Treas-
ury of the Church, joyning with Christ
other Mediators, and finding other
ways to Heaven, which the Holy
Ghost never taught, the Gospel of
Christ never mentioned. So that we
may as truly say of them, as of the
Heathens, Professing themselves
Wise, they became Fools: Foolishly
bragging of an infallibility nailed to
their Popes Chair, that it was impossi-
ble for him to erre, or be deceived;
they fell into gross and monstrous er-
rors, and led many thousands away
by

The Epistle

by their strong delusions to destruction, who had pleasure in Unrighteousness, and received not the love of the truth, that they might be saved.

The Romanists have used abundance of lyes, and cunningly devised fables for the maintenance of their Tenets, and the defence of their supposed truths, as also for the defacing and blemishing of the undoubted truth of God. They used not only fabulous speeches, but also fabulous actions too, viz. lying wonders. How many false miracles have they hatched for the defence of their Religion, their Purgatory, Praying for the Dead, Invocation of Saints, Transubstantiation, Worshipping of Images, &c? Would not these much trouble many weak minds, had not the spirit of God expressly foretold, that this should be the practice of Antichrist, that man of sin, whose coming should be with signs and lying wonders, and all deceivableness of unrighteousness in them that perish, 2 Thes. 2. So that that which they make use of to prove their Religion by, when they want proofs in the Word of God, we are taught by the word to make use

Dedicatory.

as a proof that their Pope is the
very Antichrist, and they the followers
of the Beast. What shameful lyes do
they bring also to prove their Tenets
that are in Controversie? How do
they abuse Scripture, and as much as
in them lyeth, put lies into the mouth
of the holy spirit of truth for the main-
tenance of their false doctrine? for
what is it else, when men will wickedly
go about to make the Scripture speak
that, which the Spirit, who endited it,
never meant, wilfully perverting plain
Texts of the Word to serve their base
ends, and to confirm those falshoods
which they have learned from the Fa-
ther of lyes: On the other side, how
many wicked Tales have they devised
to suppress & deface the Truth? That
odious lye concerning Luthers death,
and that of Beza's death, and falling
from the Truth to Popery, cast abroad
in his life-time, which himself lived to
confute to their shame; what doth it
but shew by what Spirit they are led?
what shameful lyes have they devised
against many other special Instruments
of God's Glory? They hope (it seem-
eth) that some will be found so foolish,

The Epistle

men believe their loudest lyes; yea, do
not many of them maintain lying as
lawful for defence of Religion; that
Faith is not to be kept with those whom
they call Hereticks; and that Equi-
vocation (a more cleanly kind of lying)
is lawful; in somuch, that when Treas-
urers, one of the Powder Traitors, in
articulo mortis, lying on his Death-
bed in the Tower, denied by solemn
Oath what he knew to be most true, to
save the life and credit of Garnet the
Superiour of the English Jesuits, and
a man of great account among them;
and when the thing was proved mani-
festly, and Garnet was asked what he
thought of his case, he said, he knew
not, unless Equivocation might excuse
him. But if their doctrine be true, it
cannot want truth to defend it; if
false (as it is) all the lyes in Hell will
not hold it up against the power of
Truth, no more than the darkness
which filleth the ayre at night can resist
the Sunbeams at his rising; for as
darkness is but a shadow, and so cannot
withstand the light; so lyes are but sha-
dows and fancies; there is nothing so
light as truth, and they are not able to re-
sist.

Dedidatory.

sist the power of truth, which is divine,
and cometh down from the Father of
Lights, and God of Truth.

Worthy Sirs,

It is lamentable to consider what the
Pope of Rome, and his Clergy in this
Land, did heretofore practise upon the
Nobility and Gentry of this Nation,
suffering them to live in Ignorance,
whereby they might not boggle at any
looseness or wickedness of life, that so
the Clergy might afterward confess
and fleece them to purpose. Lamenta-
ble was the woful blindness that was in
those times reigning in the World, when
no man might buy or sell; no man
might live without danger of the Popes
Curse, but such as received the marke
of the Beast in his hand, or in his fore-
head. It was death to profess the
Truth of Christ, and once to mutter a-
gainst their Errours. It was thought
worthy to be punished with Fire and
Faggot, when any did but seek the sa-
ving knowledg of God, though in a se-
cret way; to have a few leaves or
Chapters of the New Testament in
their own tongue, which they could un-
derstand.

The Epistle

derstand, was held even a Capital offence against the Roman Catholique Church. For, whiles the Shepherds, who had the charge of Souls, became dumb-dogs, not preaching; or blind Watch-men, not discovering danger to the souls of the people, or preaching perverse things to lead men from the knowledge of Salvation, lest any should (against their wills) get light from the Word by reading the Scriptures in private, and be able to espie their false dealings, they took a most devilish course to take away the Key of Knowledge, as the Scribes and Pharisees did. But they (worse than these fore-Fathers of theirs) did shut up the Word in an unknown tongue, that the knowledge of Christ might be hidden from the people; yea, and they taught them their very Prayers in a strange Language. Oh the impudence of Sin and Wickedness, when it hath gotten head, and is come to the height.

Now here again, we are to acknowledge the Lord's unspeakable goodness in restoring unto us the knowledge of his Truth, and in a clear and admirable manner, in despite of all the power and policy

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policy of the man of sin, and his many Instruments, who with fire and sword, as well as with pen and paper, laboured to maintain his Kingdom. When Antichrist set his foul feet, and laid his iron-yoke upon the tender neck of the Spouse of Christ, enthraling the people of God to his Traditions, and bringing himself in their Consciences; it was not now the Sword of any Emperour, nor the policy of any deep-headed Statist, that restored her, or ruined him; but it was the breath of the Lords mouth in the Ministry of his Word, which gave life to the Church again, and blasted the glory of that Whore of Babylon, according to that Epigram applied to Luther:

Lutherus decimum confecit strage

Leonem;

De clavâ noli quærere, penna

fuit.

Inasmuch, that if the Popish Priests be not worse than the Egyptian Scribes, how can they deny, that this was the finger of God, that in so short a time so great a light should shine through them.

The Epistle

so many Nations, and that so many men and women of all sorts and degrees, rich, poor, noble, mean, learned, unlearned, should see so much into the mysteries of Salvation, to which the world for a long time had been a stranger; should rely wholly and onely upon ~~Christ~~ Salvation, and renounce all Confidence in themselves, or any other Creature, or any device of man's brain; should acknowledg the sufficiency of the holy Scriptures for a full doctrine of Salvation and Godliness, and despise all traditions of men which are not grounded upon it; defying the Pope as Antichrist, who for a long time had been honoured above God, and whom none almost durst gainsay, or once mutter against, renouncing Will-worship, Image-worship, Invocation of Saints, and the like Idolatries and Spiritual Whoredoms, wherewith the Whore of Babylon hath defiled the world. This was the Lords doing, and it is wonderful in our eyes.

Yea, and in this Visitation, the Lord did bestow greater means upon our Nation, than upon many other. There was no Nation in these parts of
the

Dedictory.

the world, but they had some means, e-
ven those that now cleave most close to
the Pope, as Spain and Italy. But
unto us especially the light of the Word
hath been clearly manifested, to teach
us the knowledge of God in Christ, and
we have had the Martyrs fires burning
clearly to confirm us in the same. And
this light have we now enjoyed for a-
bove an hundred years together, with-
out interruption.

Much honoured in the Lord !

I humbly Dedicate to you this en-
suing Treatise, Entitled The Anato-
my of Popery. The Roman Syna-
gogue is not only spelunca latronum,
but lerna malorum, a sink of Sin, of
Heresy, of Idolatry, Impiety, Trea-
chery, Villany, mare mortuum, a
dead Sea, wherein spiritual Sodom
and Gomorrha are not sunk, but
swim and flourish. Yea, how many
Popish Emissaries are come from the
See of Rome into this Nation; like the
Salmon into fresh Rivers, to beget a
new spawn and frie of Catholiques a-
mong us? Now if we fasten the An-
chor of our judgment upon the firm
ground.

The Epistle

ground of Faith, let it stand firm
and steady against all contradictions
of doctrine. When a certain Jester
(set on by others, as it was thought) in
the presence of the King of Hungary,
spake to a noble man of Prague, touch-
ing his Religion, because he fancied not
the Romish service, but was addicted to
Rochezana, a follower of John Huffle,
the Noble man gave him this answer :
If thou speakest of thy self, thou art not
the man thou Counterfeitest, and so I
will answer thee, as I would a Wise
man, if by others setting on, it is meet
I satisfie them. Hear me therefore ;
Every man useth Church-Ceremonies
agreeable to his Faith, and offereth
such sacrifices as he believes are accep-
table with God. It is not in our own
power to believe what we will, The
mind of man conquered with powerful
reasons, willing, or nilling, is taken
Captive. I am sufficiently resolved of
the Religion I follow ; if I follow thine,
I may deceive men, but God that
searcheth the heart I cannot deceive ;
nor yet is it fit I should be like to thee ;
one thing becometh a Jester, and ano-
ther thing a Noble man. This you may
take

Dedictory.

*take to your self (saith he) or report, if
you please to them that set you on work.
It is good to be zealously affected
always in a good thing, as St. Paul
saith.*

Honoured Sirs,

*The Lord establish you in the truth,
which is animi pabulum, & sponsa
intellectus, as Lactantius calleth it.
Truth is a Kings Guard, Prov. 20.
Hezekiah's Cordial in Sicknes; yea,
the blessed life is nothing else but gau-
dium de veritate, as St. Augustine
saith.*

THE



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Treatise.*

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~~Of~~

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The first part of the
book is a history of the
city of London from the
time of the Romans to the
present. It is written in a
clear and concise style, and
contains many interesting
details of the city's
history and its people.
The second part of the
book is a description of the
city's geography and its
natural features. It is also
written in a clear and
concise style, and contains
many interesting details of
the city's geography and
its natural features.

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T. H. E.
ANATOMY
O F
POPERY.

CHAP. I.

THat all men may take a full view of the Papacy, and see how it hath encroached upon Heaven and Earth: let us consider the Fraud that hath been used by the See of *Rome*, by bringing in Corruptions in matter of Doctrine and Worship. Popery is not a single Heresie, like that of *Eurycles*, *Arius* or *Nestorius*, but a System of Heresies, and a common sink of abominable Errours; and therefore called *Atrasoria*, a general revolt.

B

Their

1 The Anatomy

Their Errours about the Scripture are,

*Vid.
Turnb.
Tetrag.
c. 2.*

1. That the Church doth regulate the Scripture, and is not regulated by it, so making the Church the Rule of Faith. That the holy Scriptures are not the only and whole Rule of our Faith, and Life, in all matters necessary to Salvation.

2. That the Church hath Authority to alter as well the things contained in holy Scripture, as those that are delivered in the Church by Apostolical Tradition: yea the Papists affirm, that it is in the power of the Church, to alter that which God commandeth in Scripture, that is, to make Commandements contrary to Gods Commandements. And they are divided in the main, viz. what this Church is, which is the infallible Judg, whether it be the present Church or the former Church; whether it be the Pope only (at least, in case of difference between him and his Council) or whether it be a general Council, although the Pope agree not, as the

*Baxters
Safe Religion.*

French

of Popery.

3

French and Venetians say; yea whether it be the Clergy only, or the Laity also that are this Church.

3. They also assert, that it is lawful to allegorize Scripture, both in the Old and New Testament. *Bellarmin. l. 3. c. 3.*

4. That the Pope is the supreme Judge of all Controversies, and that the Scripture hath no authority in respect of us, but what is granted to it by the Church. For adding some Books to the Scripture which were not from the beginning: The Papists being bold upon the Decree of the Council of *Trent*, will, that among these the Books of *Tobit*, *Judeth*, *Wisdom*, *Ecclesiasticus*, the first and second of *Macchabees* should be Canonical: likewise the Additions to *Esther*, *Baruch*, with the Epistle of *Jeremiah*, and the Additions to *Daniel*, these they call *δευτεροκανονικοι*, Canonical in a second degree. *Ecchii Enchirid. loc. de an- thypis. Eccles. Pigg. l. 1. de Hierarch. eccl. s.*

5. That the Canon of Scripture is imperfect, wanting many Divine Revelations: therefore some Books have been received as Canonical at one time, and not at another: some have been received as Canonical. *Stapleton l. 3. c. 35.*

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cal in some Churches not in other.

Wid.

Downham

6. They prefer the Faith and Judgment of the Church of *Rome*, which they say, is the internal Scripture written by the hand of God in the heart of the Church, before the holy Scripture.

Bellarmin.

de verb.

Dei. l. 1. c.

2.

7. That unwritten Traditions are to be equally believed, and to have as great authority as the Scripture: that Traditions (which they call the unwritten Word) are the Rule of Faith.

8. They contend, that the Customs and unwritten Opinions of the Church of *Rome*, are most certain Apostolical Traditions.

Blondel

Daleus.

9. They number the Popes Decretal Epistles with the holy Scriptures: when yet it is most clearly proved by *Blondel* in a just Volume, that abundance of them are forgeries: and *Daleus* proves it particularly of the *Clementines*.

Vide

Downham

Carah.

10. They say it is Heresie for any to say, that it is not altogether in the power of the Church or Pope to appoint Articles of Faith.

11. That the Scripture is not suffi-

of Popery. 5

sufficient for the refuting of all Heresies (as if there were any Heresie but what is against Scripture.)

12. That the Church is ancients *Id ibid.* than the Scripture (that is, than the Word of God which is now written;) because it is ancients than the writing of it: as if it were not the same Word of God, which was first delivered by voice, that is now in writing.

13. That it is not necessary nor convenient for the common People to read the Scriptures, but rather dangerous and hurtful.

14. That the translating of the Scriptures into vulgar Languages is the fountain of Heresies: and they that do it deserve ill of Christian Religion.

15. That the Hebrew Copy of the Old Testament, the Greek of the New Testament is not authentical.

16. That the Scriptures are very obscure, and hard to be understood, even in things necessary. *Bla m. de verbo Dei. l. 3.*

17. That it belongeth not to all the faithful to search into the meaning of the Scripture.

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18. That the certain Interpretation of the Scripture is not to be gathered out of the Scripture.

19. They make seven Principles of the Christian Doctrine, which are all grounded in the Authority of the See and Pope of Rome.

Their Errours concerning God and Christ.

1. **S**OME hold, that the Son and Spirit are not God of themselves.

2. They deny the infallible certainty of Divine Providence.

3. * They deny that the Soul of Christ did increase in Wisdom.

4. They deny that the Soul of Christ did suffer torments for mankind, any otherwise than by way of sympathy with his Body.

5. They deny him to be the only Head of the Church.

6. They say, that he is Mediator only according to his humane Nature.

7. That

*Ex Char-
mies.*

* Of this
see the
Writings
between
Doctor
Hammond
and Mr.
Jeames.

of Popery. 7

7. That the Blood of Christ is not necessary to wash away Sins, but that they may be done away by holy Water, knocking the Breast, and other ridiculous means. *Tho. part. 3. quast. 83.*

8. They seem to give unto Christ a fantastical Body, that neither consisteth of dimensions nor occupieth a place, which when he was born, did not open the Womb of his Mother; and when he arose did penetrate the Stone of the Sepulchre; and when he instituted his Supper, lay hid under the species of Bread and Wine.

9. They deny Christ to be the only Mediator of Intercession, but joyn with him Angels and Saints.

10. They deny Christ to be the only Prophet, whose voice only must be heard; spiritual King and Priest of the New Testament. But they make the Pope the chief Prophet and Pastor, King and Monarch, and Priest: whence it followeth, that the Pope is not only opposed to Christ, as his Adversary, but as his Rival.

11. That the (unchangeable)

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Priesthood of Christ, the Eternal Priest, is made Eternal by the Succession of other sacrificing Priests, which they make.

12. That Christ, who is God over all, blessed for ever, did merit for himself; though he was both *Viator* & *Comprehensor*, in *Termino* & *extra Terminum*, and in the days of his flesh did possess all desired happiness, and saw God face to face while he lived here.

13. The Jesuits say, that Jesus Christ might have sinned, might have been subject to vices, might have fallen into error and folly.

14. That Christs Merits are not the only meritorious cause of Salvation.

Hevard.
p. 430.

15. That the Fear and Agony of Christ proceeded not from any feeling of Gods wrath or indignation, but he only shewed the affection of humane sense fearing Death.

16. They are so bold, as to appoint the place where Christ shall appear in the day of Judgment, namely in the East.

17. That the Son of Man shall appear

pear with the sign of the Cross
born before him. Then shall the sign
of the Son of Adam appear in Heaven.
Marth. 24. 30. that is (say they) the
Sign of the Cross.

18. They deny that God alone is to be worshipped¹, and do communicate Divine Worship to certain Creatures.

19. That God necessarily gives
Grace to him that doth his best.

20. Some Jesuits assert, that we satisfy the Love we owe to God, by loving him three or four times in our life. And others, that we may pass over our whole life without any thought of loving him, and yet be saved after all this.

21. That God might give Grace and Glory to men, because of the honest actions of natural Vertues, though they had not of themselves any relation to Grace or Glory, which are of a supernatural order: That is to say, that God could save men by actions purely natural: and so that man could deliver himself from sin and misery, without having need of Jesus Christ, and that by

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consequence his active and passive obedience were superfluous, and exacted from him without any necessity.

Their Errors concerning Man.

*Be Cha-
mber.*

1. **T**hat every thing against the Law is not sin.

2. That Concupiscence, and the first motions thereof be no sins, nor have the nature of sin.

*Henric.
Sum. Mo-
ral. lib. 4.
cap. 20.*

3. That all Sins are not in their own nature mortal; that Sin is called mortal, because it brings Death upon the Soul, that is, say they, it depriveth it of Gods Grace: That some Sins are in their own nature venial, and do not deserve eternal punishment.

4. That by every mortal sin Grace is lost.

5. The Divinity of the Jesuits maintains Aversions against our Neighbour, it allows us to wish and do him hurt, and even to kill him, though it be for temporal concerns, and

of Popery.

I P

Five and also when we are assured, that
by killing him we damn him.

6. They cherish Pride and Vain-glory in all sorts of persons, even in the most holy actions: and according to their Divinity it is almost impossible to sin mortally by Pride or Vain-glory.

7. Their Doctrine gives all sorts of liberty to the Senses, and justifies in a manner all sorts of Pleasure which it can taste.

8. That Discourses even of filthy things, though they proceed from curiosity and levity, do not go beyond a venial sin: and that to speak of filthy things, for the pleasure that is taken in those Discourses, without having a design to pass on to dishonest actions, is but a venial sin.

9. The Jesuits authorize all sorts of ways to get Wealth, and dispense with restitution of what is procured by the most unjust and infamous ways. They teach that Christians may take Usury of the Turk. *Escobar, Fillini, Lessius, Layman, Zanchet.*
Cor-nel. a lapide. in Deut. 23. 19.

10. They teach, that if a man be drunk, or doing any thing with a
formant.

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formal design to provide for his health, all the evils that happen in consequence thereof are to be esteemed as coming by accident: that it is no sin to eat and drink ones fill without necessity for pleasure, only, provided that it do not prejudice ones health.

11. The Jesuits allow of Magick and Witchcraft; and say, that they are not superstitious who heal the sick by Charms, composed of Psalms and other Prayers, and who by stroking and Prayers heal them of incurable Diseases.

12. The Jesuits teach several ways of mocking God & men without punishment, and without sin, in promising that which they never intend to do, and not doing that which they have promised, although they are obliged thereunto by Vow and by Oath. They have found out an expedient to deceive the world, to take a false Oath even before a Judge without perjury.

13. Equivocation and mental reservation, that mystery of iniquity, and Quintessence of impudence is maintained.

*Jesuits
morals.*

*Mason of
the*

his maintained at this day both in Prefs and Pulpit by the Popish Doctors; though it be far from Christian simplicity, and the Doctrine of God, which requireth that men speak the truth from the heart.

14. According to these Jesuits, there is scarcely any habitual sin; and that custom of sinning may make a man incapable of sinning.

15. That Ignorance excuseth sins committed without knowing them, and even those which are committed afterwards; and that there are properly no sins of ignorance, according to the Jesuits.

16. The Papists teach, that the whole Law of God may in this life be fulfilled by the Regenerate, and that some do keep it perfectly.

17. That we may fulfil the Commandments of God, and of the Church, not only without intention, but with an intent contrary, and altogether criminal.

18. The Jesuits enhance and debase (as they please) the Goods of this world which are the usual object or matter of sin, and so nourish vice,

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vice, and dispense with the Law of God.

19. They have found out a kind of necessity, which dispenseth with the Law of God, that necessity makes that lawful which is not lawful by the Law.

20. That though God as a Sovereign and absolute Lord might make him suffer an eternal pain, who did disobey him in a slight matter, yet he could not do it as a Judge, because in this quality he is obliged to proportion the punishment to the fault, which is not greater than the matter of the disobedience.

Bellar. de Justif. l. 4. c. 10. Greg. Va. len. Tom. 1. 21. They teach, that it is not only possible for men to keep the Law of God in this life, but to do more than is prescribed or commanded; and that these works do make men perfect; and that men of their abundance may allot unto others such works of supererogation.

22. That good works are not only necessary to Salvation, *necessitate presentie*, because they must necessarily be present, and we cannot be without them: but *necessitate efficientie*, they

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they are necessary as efficient causes together with Faith of our Salvation.

23. That a just man in his good works doth not sin; but that their works are truly just, without any spot or blemish of sin.

Vid. Cyprian. in vii. Gonzaga. l. 3. c. 2.

24. They hold that eternal life is bestowed for the merit of Works; that Christ did merit for His, not only Pardon of all faults and Grace to do all good Works, but also that their Works should be meritorious of life everlasting. They make two kinds of merit; *meritum de congruo*, merit of congruity; such are the preparative Works before Justification, as were the Prayers and Almshouses of *Cornelius*, *Act. 10.* which (though they be not simply meritorious *ex debito Justitie*, by the due debt of Justice) yet, say they, of Congruity they deserve at Gods hands, because he doth graciously accept them. The other kind they call *meritum de condigno*, merit of Condignity, when the reward is justly due by debt.

Andrad. Orth. Expl. l. 6.

Bayus merit. operum. l. 1. c. 9.

25. That there is a first and second Justification.

26.

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26. That the Virgin *Mary* was without sin, that she was conceived and born without original sin, and lived and died without actual sin.

Bernardini de Bussi. Mariale Par. 3. Sermon 3

27. That the Virgin *Mary*, during the time of Christs Passion, and from his Ascension into Heaven, was the sole Queen, Mistress, and Instructor of his Church on Earth.

Baronius, Spondanus, Fabricius, D. Stru. Victor.

That he assumed her into Heaven, Soul and Body, fourteen years after his own Ascension, as *Baronius*, *Spondanus* and others testifie; though they contradict each other therein, both in the manner, time, circumstances, and reality of her assumption; of which there is little or no mention in any old Ecclesiastical Historians or Fathers of the Church.

Bernard. Sermon de Assumpt. Beate Mariae. Mich. Lichi. main. Sermon 6. Suarez. Tom. 2. Disp. 54. Sect. 6.

28. They assert, that Christ hath assumed her Soul and Body into Heaven, and placed her therein, far above all Orders of Saints or Angels, even at his own right hand, in the very Throne of the Trinity; and they vow obedience to her.

29. They assert, that *Mary* vowed Virginity before the Angel *Gabriel* came to her with his Message:

They

They also say, that the Church was in her alone, when Christ died.

30. That there is a place, commonly called Purgatory, into which some of the Redeemed go after this Life, as in a Prison-house, where the Souls which were not fully purged in this life, are there purged and cleansed by fire, before they can be received into Heaven.

Rhem.
Annot. in
Matt. 12.
S. 8. 6.

31. They have devised and imagined, in their wandering conceit, four infernal and subterrestrial places, Hell, Purgatory, *Limbus Infantium*, where Children remain dying without Baptism; and *Limbus Patrum*, where, they say, the Fathers were before Christs coming. These places they distinguish three ways. 1. By the situation, Hell is lowest, Purgatory is next, *Limbus Infantium* in the third place, *Limbus Patrum* uppermost. 2. They differ (say they) in measure of punishment: some of them have *pœnam damni & pœnam sensus*, a double punishment, both of loss, in that they are excluded Heaven; and of pain also, as Hell and Purgatory.

Vid John
Verons
Hunting
of Purga-
tory.

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Purgatory. The other two *Limbs* are but dungeons of darkness only, where they suffer no other smart or pain, but are only absent from God. 3. They differ in time and continuance, say they, Hell and the Dungeon of Children shall remain forever; but Purgatory and the Dungeon of the Fathers are temporal. The one, that is, *Limbus Patrum*, is many years ago dissolved; and Purgatory also shall cease, say they, at the coming of Christ. This then is their opinion, that the Patriarchs and Prophets before Christs coming were not in Heaven, but were kept in an infernal place of darkness, yet without pain, and were delivered by Christs descending into Hell.

32. That the Pope is Christs Deputy, Vice-gerent, and Vicar-General upon earth, to whom, and to whose Successors we should all give place, and yield obedience.

33. That the Pope cannot err.] Here see their shifting distinctions. The Pope may err in Manners (say they) not in Faith: alone by himself, not in a Council: in his Cham-

Bellarmin's
l. 4. de
Pontif.
c. 13.

of Popery. 19

ber, not in his Consistory: by way of Conference, not of Conclusion: in a private Letter, not in a Decretal Epistle: in his Palace, not in the Pulpit: Which last is truest; for he never cometh there. But he that erreth in Judgment, must of necessity err in his Determinations. Many of the Popes have erred greatly: Pope *Marcellinus* was an Idolater, and offered Sacrifice to *Jupiter*, and was forced by the Council of *Sessa* to recant it, where there were three hundred Bishops assembled. *Libertinus* fell into Arrianism, as *Athanasius* testifieth. The like did Pope *Felix*, as Saint *Hierom* writeth. Pope *Honorius* was a Monothelite, holding Christ had but one Will, and so but one Nature, for the which he was condemned in three General Councils. *Innocent* the first made both Baptism and the Eucharist necessary for the Salvation of Infants: the latter of these was condemned by the Council of *Trent*. Pope *Stephen* the sixth abolished all the Acts of *Formosus*, his Predecessor. *John* the ninth disannulled all the Acts of *Stephen*,

Vide
Willet.
Constrou.
4.

phen, and *Sergius* the third all the Acts that *Formosus* had done, and so that which *John* had done, and approved the Acts of *Stephen*. Some of these must err. In the 1208. in the Council of *Pisa*, consisting of 1000 Divines and Lawyers, two Popes were deposed at once, viz. *Gregory* the eleventh and *Benedict* the thirteenth: the Tenour of whose Deprivation calleth them Schismatics, Hereticks departed from the Faith, scandalizing the whole Church, unworthy the Papacy, cut off from the Church. And whereas *Benedict* continued Pope still for all this, a second Council holden at *Constance* deposed him again, commanding all men to esteem him as an Heretick and Schismatick. *John Gerson* testifieth of Pope *John* the two and twentieth, that he held, that the Souls of just men, separated from their Bodies, do not see God, nor rejoyce with him till the day of Judgment. This was a publick Errour of his, for he taught it publickly, and commanded it to be held by all men.

But

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But for this Errour of his he was condemned before the *French King*, by the Divines of the University of *Paris*, and made to recant it with Sound of Trumpet. And *Alphonso a Castro* saith, that he saw a Decretal Epistle of Pope *Celestine*, wherein he publicly erred in matter of Marriage. Pope *Pius* the fourth decreed, that it should be lawful for him to allow degrees of Marriage forbidden in *Leviticus*, and to forbid what God allowed.

Eastern Bishops and antient Fathers have sharply reprov'd the Bishop of *Rome*, as namely, *Polycrates*, the Bishop of *Ephesus*; and as *Irenaeus*, the Bishop of *Lions*, did *Victor*, for his rash proceeding against the Eastern Churches. Antient Councils have withstood the Pope, as that of *Chalcedon*, wherein were six hundred and thirty Bishops withstanding *Leo* in the Question of Supremacy. The sixth Council of *Carthage*, of two hundred seventeen Bishops, resisted three Popes one after another, in that they would do contrary to the Council of *Nice*. These

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These judged that Popes may err.

Such have been made Popes, that any wise man may think might err. Some have been unlettered Ideots, no Grammarians, that could hardly write their Names in *Latin*: Some Lay-men, as *Constantinus* the second, and *Bennet* the eighth; and very Boys for age; *Bennet* the ninth, a Child of ten years old, *John* the twelfth, a Bastard, a mad Lad about eighteen years old: and one Woman, as Pope *Joan*, of whom *Mantuan*, that elegant Poet, writeth thus,

*Hic pendebat adhuc sexum mentita
virilem
Fœmina cui triplici Phrygiam dia-
demate Mitram
Extollebat apex, &c. lib. 3.*

Here did as yet, in shew a Man,
a Woman sit,
Whose Head a costly Crown
did fit.

Some Popes have been Blasphemers, Dishonorers of Parents, Sorcerers,

cerers, Adulterers, Covetous, breakers of Promises. Pope *Alexander* the sixth upon Festival days gave himself to hear *Plautus* his Comedies, and to be present at other Plays. Pope *Paul* the third poisoned his Mother and his Nephew, that the whole Inheritance of the *Farnesians* might come unto him.

34. That Saint *Peter* was Prince of the Apostles, and had a Primacy of power and authority above all the Apostles. They assert, that Saint *Peter* was Head of the Church; that Saint *Peter* was the only Vicar of Christ here on earth.

Their Errours concerning the Sacraments in general.

1. **T**hat much is to be attributed to the bare outward Work, that the Sacraments do confer Grace *ex opere operato*. *Rhem. A8. 22. Sc8. 1.*

2. That the Sacraments are not Seals of the Promises or Covenant of God, nor instituted to confirm the Promise.

3. That

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3. That Circumcision was a Seal of the Righteousness of Faith only to Abraham.

*Vide Bp.
Downham
Catal.*

4. That Grace is contained in the Sacraments as in a vessel, nay that the Sacraments are Physical instrumental causes of Grace, and that they do work holiness by the power put into them by God, as the heat of the fire is the cause of the burning of the Wood.

*Bellarmin.
cap. 27.*

5. That there is necessarily required the intention of the Administrator to the truth of the Sacrament, at least, of doing what the Church doth.

*Vide
Rhem.
Annot. in
2 Cor. I*

6. That in the Sacraments of Baptism, Confirmation and Order, there is imprinted in the Soul by God a character, or certain spiritual and indelible sign or mark, so that they cannot be reiterated. In the other Sacraments, viz. (according to the Popish account) there is only an ornament or dress imprinted instead of a mark or character.

7. That the Observation of the Ceremonies which they use in the Administration of Sacraments (though

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(though invented by themselves) through will-worship, is meritorious, and part of Divine Worship.

8. They add five Sacraments to the other two instituted by Christ, viz. Confirmation, Penance, Orders, Extreme Unction. And, say they,

if any ~~of~~ these are not truly and properly Sacraments, or that they are not of Christs Institution, let him be *anathema*, or accursed.

Their Arguments are. 1. The number of seven is mystical, prophetic, perfect. The Prophet commanded *Naaman* to wash himself seven times. The Altar must be cleansed seven days, *Exod.* 29. 37. So in the *Apocalypse*, seven Churches, seven Angels, seven Stars, seven Candlesticks, seven Thunders, &c. And why not also seven Sacraments, saith *Bellarmino*? 2. Man hath seven Wounds to be healed: *ergo* there ought to be seven Sacraments, as Remedies against the same. Baptism (say they) is a remedy against Original sin, Penance against Actual sin, Extreme Unction against the Reliques of sin, Confirmation against

*Concil.
Trid. S. II.
7. Can. I.*

*Rhem.
Annot. A.
poc. I.
Sec. 3.*

*B. Harm.
l. 2. c. 25.*

C

infirmas

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infirmity of Faith: the Eucharist against Malice: Orders against Ignorance.

Their Errours concerning Baptism.

*Bellarmin.
lib. 1. de
Baptismo.*

1. **T**hey define Baptism to be a Sacrament of Regeneration by Water in the Word: that is, not which signifieth and sealeth unto us our Regeneration, and assureth us of Remission of sins, but actually justifieth and regenerateth us.

*Bellar. de
Baptismo.
lib. 1. c. 3.*

2. They affirm, that this form of Baptism, to baptize in the name of the Father, Son and Holy Ghost, is not fully concluded out of Scripture, but delivered by Tradition: for (say they) the Command of Christ to baptize in the name of the Trinity, may be understood thus; to baptize them into the Faith of the Trinity, or by the authority of the Trinity.

3. They affirm, that Baptism, is simply necessary to Salvation by

God

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Gods appointment: so that all which die unbaptized, unless the want of Baptism be recompensed either by Martyrdom or Penance, must needs perish, and be deprived of eternal Life.

*Concil.
Trid. S. II.
7. can. 7.*

4. They grant power to baptize, not only to any rank of men, but even to Women in case of necessity: they grant this also to Lay men and Pagans in like case.

*Bellarmin.
c. 7.*

5. They affirm, that the Baptism of Infants is grounded upon Tradition, and not upon Scripture.

6. What the efficacy of Baptism doth not extend it self to the future, but only to that which is past.

7. That there is in Baptism a silent and implicit Oath of Obedience to the Pope.

8. That the laver of Regeneration is not profitable to those that fall after Baptism.

9. The Baptism of John (say they) was of another kind than Christs Baptism was, neither was it sufficient without Christs Baptism, nor had the like force or efficacy, as his Baptism had: and therefore such

*Concil.
Trid. Sess.
8. can. 1.*

C. 2. as

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as had been baptized of *Jahn* (say they) were admitted afterward to Christs Baptism.

10. They clog Baptism with many trifling Ceremonies: and by mixing therewith their own inventions, they have greatly polluted the Holy Sacrament of Baptism: For

*Vid. Dr.
Willer.
Controv.
de Bapt.
Quest. 8.*

II. Before Baptism they have devised these toys to be used: 1. They do exorcise, conjure, and exufflate the evil spirit from the party baptized. 2. They touch the Ears and Nostrils with Spittle, that his Ears may be opened to hear the Word, and his Nostrils to discern between the smell of good and evil. 3. The Priest signeth his Mouth, Eies, Ears, Nostrils, Breast, Forehead with the sign of the Cross, that all thereby may be defended. 4. Then hallowed Salt is put into his mouth, that he may be seasoned with Wisdom, and be kept from putrifying in sin. 5. The party is then anointed with Oil in his breast, that he may be safe from evil suggestions: they anoint him also between the shoulders, that he may receive strength to bear the Lords burden.

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II. These Ceremonies do accompany Baptism it self. 1. The Font and Water therein is consecrated and hallowed in the name of the Father, of the Son, and of the Holy Ghost. 2. He is thrice dipped in the Water to signifie the being of Christ three daies in the Grave.

III. After Baptism they have this use. 1. They anoint the top of the head of him who is newly baptized with holy Chrism or Oile, and thereby he is become a Christian. 2. Then a white Garment is put upon him, to betoken his Regeneration. 3. A Vail is put upon his head, in token that he is crowned with a Royal Diadem. 4. A burning Taper is put into his hand, to fulfil that saying in the Gospel, *Let your Light so shine before men, &c.*

*Gabr.
Biel. l 4.
dist 6.
quest 3.*

II. They teach, that Baptism leaveth nothing in the baptized that hath the nature of sin.

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Their Errors concerning the Sacrament of the Lords Supper, or Eucharist.

1. **T**hey take away the Name of the Lords Supper, and call it the Sacrament of the Altar.

*Vid. Fox
AZs and
Monum.*

2. In this Sacrament they teach and urge the corporal presence of the Flesh of Christ, as if that Sacrament were instituted to nourish Bodies, and not Souls.

3. They affirm the Body of Christ to be really in diverse places, that it is in Heaven, and in the Eucharist all at once.

4. They take away the substance in the Sacrament and leave the accidents, as if the accidents, *viz.* length, breadth, figure, colour, taste, were without subject.

5. That the Priest by the force of these five words [*Hoc est enim corpus meum*] out of the Bread in the Sacrament createth the Body of Christ. The whispering of those five words

*Bellarmin.
14. de Sa-
cra. c. 13.*

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words the Papists call the Consecration of the Elements; and being whispered, they presuppose such a secret vertue in the syllables, as is able to chase away the substance of the Bread: and so (say they) the Bread and Wine is turned into the substance of the Body and Blood of Christ.

6. That these words [*This is my Body*] are to be taken literally, without any Figure. *Bellarmin. cap. 9.*

7. That the Body of Christ is made of the Bread in the Eucharist, as Wine was made of Water.

8. That the substance of the Bread is consumed, and ceaseth to be, and yet is not annihilated.

9. That the Body of Christ doth remain in the host, as long as the accidents of Bread remain uncorrupted.

10. That as long as the Body of Christ is in the Host, it is accompanied with Angels.

11. That in the corruption of the Species there is matter substituted by God, in that very instant in which those species cease to be, & in which something else is generated.

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12. That the Elements of the Sacrament of the Eucharist do not nourish, if taken in a great quantity, without a divine miracle.

13. But as they take away the substance of Bread and Wine, and so with that the substance of the Sacrament; so they rob the Body of Christ of almost all the essential properties of a true Body by this fiction of *Transubstantiation*.

14. And as they feign the Accidents of Bread in the Sacrament, without the substance of it, so they must needs feign the substance of Christs Body without the Accidents of it.

15. Many do teach, that one and the same Body of Christ undivided doth exist upon innumerable Altars, and is every where whole.

16. That the Body of Christ being in many places at once, and yet not in the space between, is not discontinued or divided from it self in respect of its proper substance or quantity; but only is divided from it self in respect of place.

17. That

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17. That one and the same Body of Christ being in Heaven and on Earth, yea in innumerable places on Earth at once; is indeed visible and palpable in Heaven, but on Earth invisible, and beyond all our senses: there it is limited and circumscribed, here it is unlimited; there it hath dimensions, here it is free from all dimensions.

18. They teach, that the Sacrament is not to be taken in both kinds. Some of them confess, it is Christs institution, that we should take the Sacrament in the two kinds; but that the Church hath dispensed from that Commandment: for (say they) it belongeth to the Church to judg what Mysteries of Christ are dispensable, and the Church hath the power to use both dispensation and alteration herein. Hereby they declare the Church of *Rome* to be above God, since she can change his Laws, and correct his Institutions.

19. They take away the Communion it self in the Supper, the Priest alone devouring all, the rest looking on.

*Vide
Concil.
Trid.
Sess. 22.
cap. 21*

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20. The Priest doth adore the consecrated Host, and doth offer it to others by lifting it up to be adored; and for the same end they keep it, and carry it in solemn procession, that it may be publickly adored.

21. That the Eucharist, when it is carried to the sick, is to be adored by all those that meet it; those that do adore it are to have Indulgences, those that do not adore it are to be counted Hereticks, and are to be persecuted with Fire and Sword.

22. By this Bread worship they commit great Idolatry; while that they adore a piece of Bread with the worship of *Latria*, which is only due to God. It was decreed in the Council of *Trent*, that the Eucharist should be adored with the highest degree of worship, which is proper to God.

23. In honour of this breadem God they celebrate the Feast of *Corpus Christi*, of the Body of Christ.

Vide
Bynt
Kindi

24. Frequent corporal apparitions of Christ in their *Hostia's* in form of a little Infant, Lamb, raw Flesh

Flesh, Blood, are asserted in Popish Legends, to evidence the truth of their Transubstantiation, though meer Fables, diabolical delusions, or impious frauds of Popish Priests.

25. This taking away the Cup from the People may seem a small matter; for it is done but once every year, at which time the Sacrament is given to the People: for in all the rest of the Masses, which are continual and daily, they deprive both the People and the Clergy, that do not consecrate it, of both kinds: For in private Masses it is held forth to be seen by the People and Clergy, and to be adored, not to be received but only by the Priest that makes it, who is (as themselves speak) the Maker of his Maker.

The taking away the Cup was decreed in the Council of Constance; yet after that, the Council of Basil granted the use of the Cup to the Bohemians.

26. They assert, that the Body of the Lord cannot be rightly taken, but of those that fast; and that Christians ought to eat nothing before they communicate, unless in a case of great necessity.

ans. Bellarm. lib. 3. de Euchar. cap. 2.

27. They bind the people only once in a year to receive the Communion, viz. at Easter-time, and take

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take it to be fully sufficient for them
so to do. *Concil. Trident. Sess. 13.*
Can. 9.

Rhem.

Annot. 1

Cor. 11

Sc. 16.

27. The wicked (say they) do in
the Sacrament eat the true Flesh of
Christ, and drink his Blood, though
they be infidels and ill livers.

28. The Papists teach an Oral
and Capernaitical Manducation of
the Flesh of Christ; for they say, that
the Body of Christ, in the Eucha-
rist is really and sensually touched,
broken and eaten.

Trident.

Concil.

Sess. 13.

Can. 47.

29. The Elements in the Sacra-
ment being once consecrated, whe-
ther they be received or not at that
instant, but be reserved and kept in
Boxes and Pixes, and other vessels
of the Church, for days, weeks,
months, to be carried solemnly to
those that are sick and to be applied
to other uses, are still, they say, the
very Body and Blood of Christ.

30. They give the Eucharist to
Infants presently after Baptism.

Their

*Their Errours concerning the
Mass.*

1. **T**Here are diverse opinions among them concerning the Original of this Name. Some say, *Hugo de S. Vi. A.* it is called *Missæ*, the Mass, *quia oblatio & preces ad Deum mittantur*, because Oblation and Prayers are sent to God: others because an Angel is sent of God to be assistant at the Mass: some of the Hebrew word *Missakh*, *Deut. 16.* which signifies *Dr. Willet Contr. 13.* an Oblation or Gift: some *ex missis donariis & symbolis*, of the Gifts and offerings sent or put in before the Communion. But what beginning soever it had, they do now generally take the Mass for that solemn action, whereby the Sacrament is made a Sacrifice, and offered up to God: for they have converted the Sacrament of the Eucharist, by which God communicates Christ to us, into a real Sacrifice, in which they do offer up Christ to God.

2. The

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2. The Table they do convert into an Altar, and the Administrator of the Sacrament into a Priest after the order of *Melchisedeck*: whose Office it is to sacrifice Christ again, and offer him to his Father.

3. They say, that this new sacrificing is required, that Christs Body may begin to be an Oblation.

4. That Christ did once offer up himself for us upon the Cross, in the Mass often by the hands of the Priests.

5. Christ (say they) at his last Supper did offer up his own Body and Blood in Sacrifice under the forms of Bread and Wine to God his Father; and at the same instant made his Apostles and their Successors, Priests, to offer up his Body in the Sacrament. In the Eucharist (say they) there is a true Sacrifice of the very Body and Blood of Christ, offered up to God by the hands of the Priest, in the forms of Bread and Wine.

6. Every Mass-Priest offering Christ to God the Father, prays God to accept of that Sacrifice, and

to

to command that it may be carried by the Hands of an Angel unto the high Altar of God: and therefore they make the Priest Mediator between God and Christ.

7. The Priest in offering the Sacrifice to God for others, is a Mediator between God and the Men for whom he celebrates the Mass.

8. They have wrested the Mass from the end of a Communion to infinite other affairs, and altogether from the purpose; hence have arisen many kinds of Masses; as,

1. The Mass of the Crown of Thorns.

2. The Mass of the three Nails. *Enchirid.*

3. The Mass of the Fore-skin of Christ. *Controv. by L. O.*

4. The Mass for Sea-faring men.

5. The Mass for Travellers on horse-back or on foot.

6. The Mass for Women great with child.

7. The Mass for Women in travel of Child-birth.

8. The Mass for Women that be barren.

9. The

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9. The Mass for those that be sick of a quartan or tertian Ague, and others of the like sort.

9. They assert that the Sacrifice of the Mass, which, they say, is without Blood, is truly propitiatory for the living and for the dead.

10. They blasphemously affirm, that it is a Sacrifice propitiatory; that is, available to obtain, *ex opere operato*, by the very work wrought, remission and pardon of all their sins.

11. They affirm, that Mass may be said and offered for all the living, yea for Pagans and Infidels, for men absent as well as present; that the Sacrifice of the Mass is available for the dead, which are in Purgatory; and that Mass may be rightly said in the remembrance, and for the honour of Saints, with Invocation of them also in the Prayers of the Church.

12. They say, it is not necessary that the Mass should be said or done in the vulgar or familiar speech; but for the greater reverence to be kept in

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in the *Latin* tongue, they say, it is more convenient: and that the words of Consecration should not be uttered in a loud and audible, but in a soft and low, voice.

13. Some ceremonies go before the celebration of the Mass, and they are of such things as they have always in a readiness for that impious service. Such are the Vestments and apparel of the Priest, the Albe, Chasuble, Stole, Dalmatick, with such other: Altar, Altar-Clothes, Corporasses, Pixes, Paxes, Dishes, Platters, Candlesticks, Censers, Water-pots: all these and the like trumpery (say they) ought to be used in the Sacrifice of the Mass, the better to discern the Body of Christ.

There are other Ceremonies, which they observe and use in the very action it self, and celebration of the Mass; as the diverse Gestures of the Priest, to lift up his Eyes and cast them down again, and so lift them up the second and the third time; sometimes to cast abroad his hands, to close them again,

Rhem. 7
Cor. 11
S. 8. 18

B. 2. 1. 2 de
Missae, c.
14, 15.

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*Concil.
Trid. Sess.
22 can. 7*

gain, to warble with his fingers, to bow, to bend, to duck, to turn on this side, and on that, now on the right hand, again on the left; to sigh; to smite upon his breast, to lift up the Chalice, and shew it to the people, and set it down again: as also the dividing of the Host into three parts, which signifies three parts of the Church, in Heaven, in Earth, in Purgatory; the rinsing of part thereof in Wine, and eating of part dry; the washing of his fingers before Consecration; kissing of the Altar, the Patten, the Book, the Paxe; sprinkling of holy Water, censuring of Odours, crossing the Chalice, the Bread, their Mouth, Breast and Face, which sign of the Cross they make above twenty times during one Mass. Add also unto these, their tedious and irksome Songs, the rude noise and unedifying sound of strange Instruments, and the whole course of their Mass-Musick, set forth in a strange Language, and endited to the honour of Saints.

Sleidan doth briefly describe this sink of Ceremonies, speaking of the tumult

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tumult that was raised at *Strasburg*, *Sleidani*
because of the Mass. There was, *Hist. lib.*
saith he, a great concourse of men, ²¹
especially of the youth: for in his
time it was to them a rare spectacle,
and there not heard of before; that
many with shaven Crowns, cloathed
after a new fashion, should sing
together such things as no man un-
derstood; that Candles and Torches
should burn (as the saying is) at
noon-day: that smoak and per-
fumes should be raised up with
frankincense; that the Priest with
his attendants should stand at the
Altar, pronounce words in an un-
couth Language, use divers bow-
ings and gestures, bend down-
ward with his hands close shut,
one while fling abroad, another
while pull back his arms, ever
and anon turn himself, one while
cry aloud, another while mutter o-
ver some things with great silence,
cast his eyes on high, look grove-
ling to the ground, stand in no one
place, turn himself now to the right
part, now to the left part of the Al-
tar, wagg with the fingers, breath
upon

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upon the Chalice, and lift it up on high, and after set down; in certain places name, sometimes the living, sometimes the dead; break unleavened Bread, and dip it in the Chalice; strike his breast with his fist, sigh, make as though he slept with his eyes shut; awake again, eat one part of the Bread, and drink up the other whole with the Wine, lest any drop should be left, wash his hands, shew to the people with his back toward them, and his hand stretched out, the gilded Patten, move the same to his forehead and breast, kiss one while the Altar, another while an Image enclosed in some matter or mettall. Thus He.

14. They say, they have the form of their Mass by Tradition from the Apostles: and that by Masses Souls are delivered out of Purgatory.

Many

*Many Errours and Blasphemies
that are to be found in the Ca-
non of the Mass, as touching
the Matter, collected by Doctor
Andrew Willet.*

THe Priest saith, *We pray thee
accept these gifts, these holy
and unspotted sacrifices.* Thus he ma-
keth Bread and Wine the Sacrifi-
ces of the Gospel.

2. The Priest speaking of the
Bread and Wine, thus saith, [*Which
we offer unto thee for thy holy Catho-
lick Church,*] and again afterwards,
[*Which we offer for the Redemption of
our Souls.*] What great blasphe-
my is this, to offer Bread and Wine
for the Redemption of the Church,
for the which Christ in great love
offered himself up? and so make
his death of no force.

3. The Rubrick of the Mass wil-
leth, that the Priest should pray for
his own Bishop only, and for him-
self, and his special friends: but

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Charity would, that he should pray for all Bishops, Pastors and Ministers: and Christ biddeth us, not only pray for our friends, but also for our enemies.

4. The Priest prayeth first for the Pope, then for his own Bishop, lastly for the King: but Saint Paul would have Prayers made first of all for all men, but especially for Kings. 1 Tim. 2. 2. The Papists in their Mass and other Prayers prefer the Pope before their Prince, and acknowledge him to be their Pope and Bishop.

5. The Priest saith, worshipping the memorial of the Virgin: but Christ instituted the Sacrament to be kept in remembrance of himself, and not of her.

6. By whose merits and prayers (namely the Saints) grant we may be defended: but Saint John saith, of any man sin we have an Advocate with the Father, Jesus Christ the Righteous.

7. In the second Prayer of the Canon, they pray by verue of the Oblation of Bread and Wine to be

deli-

of Popery. 47

delivered from eternal damnation :
for as yet the elements are not con-
secrated.

8. *We beseech thee* (saith the Priest)
to receive this Oblation, which we be-
seech thee in all things to make blessed.
Here the Priest is made a Mediator
between Christ and his Father, de-
siring God to sanctifie the Body and
Blood of his Son. Thus beginneth
the third Praier of the Canon.

9. *Who, the next day before he suf-*
fered :] but the Scripture saith, the
same night; *For this is my Body.*]
Here they have put in [*enim*]
of their own, and left out [*Quod*
pro vobis datur] which is given for
you. Such is their boldness, that
they are not ashamed to change
the words of our Saviour Christ.

10. *Take ye, &c.*] Why then doth
the Priest take it alone, seeing
Christ-appointed it to be taken of
many?

11. *Eat ye, &c.*] Why then do
they hang it up in a Pixe, seeing
Christ would have it eaten?

12. *Drink ye all of this.*] Why
then doth the Priest drink it alone,
seeing

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seeing by Christs institution all are to drink of it?

13. He saith further in the fourth Prayer, *The holy Bread of eternal life, which vouchsafe thou with a pleasant countenance to behold.* Whereas the Bread of eternal life is Christ himself: if this be He, how dare they presume to offer him up to his Father? Diverse other things there are of like sort.

14. Afterward the Priest praieth, *Command thou this to be brought by the hands of thy holy Angel unto the high Altar in Heaven.* What an absurd thing is this, that he should desire that to be carried into Heaven, which he eateth and devoureth. And if this be the Body of Christ, what need the help of an Angel to carry it up to Heaven? Is not Christ able to lift up his own Body?

15. *As many of us as shall receive thy Sons Body and Blood.* And yet for the most part none receive, but the Priest: and when the people do communicate, the Wine they have not.

21. Remember, O Lord, the Souls of

thy Servants, which rest in the sleep of peace, and grant them a place of refreshing and rest.] Here they pray for the dead, and the Praier also is contrary to it self; for first, he saith, they rest in peace, and yet afterward praierh for their refreshing. Thus beginneth the fifth Praier of the Canon.

22. *Deliver us by the blessed intercession of the Virgin.*] What then is become of Christs Mediation and Intercession, who ever liveth to make Intercession for us? *Hebr. 7.*

23. *Let this mingling together of the Body and Blood of the Lord Jesus Christ, be unto me salvation of Mind and Body.*] Then is not Christs Blood shed upon the Cross the full, sufficient and perfect Salvation of Mankind, if there be another Salvation beside. And if it be the very Body and Blood of Christ, how can they be mingled together, seeing the very Body and Blood of Christ cannot be divided.

24. *Grant me so worthily to take this Body and Blood, that I may me-*

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rit to receive forgiveness of sins.] O sinful man ! how canst thou merit to receive that which is Christs only gift ?

27. Let the Priest bow himself to the Host, saying, *I worship thee, I glorifie thee, I praise thee.*] What monstrous Idolatry is this, thus to worship a piece of Bread.

28. *Let us worship the sign of the Cross.*] What, I pray you, will not these Idolaters worship ?

29. *Respect not my sins, but the Faith of the Church.*] By this reason one may be profited by anothers Faith, which is contrary to the Scripture, *The just shall live by his Faith*, by his own, and not anothers, *Rom. 1. 17.* I shall pass by diverse other Errours, and come to the last.

30. In the end of the Mass, according to the use of *Sarum*, there is annexed the form of blessing, or consecrating the Paschal Lamb, with this Praier, *Vouchsafe to sanctifie this Paschal Lamb, that as many of thy people as do eat thereof, may be replenished with all heavenly Benediction, &c.*] What gross Superstition is this,

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this, that they should still retain the use of the Paschal Lamb, which cannot be but to the great derogation of the true Paschal Lamb Christ Jesus, that the Body being come, the shadow should be still retained.

Other Errours in the manner of celebrating Mass.

1. **A**ll is done and said in the *Latin* tongue, not understood of the people; and often not of the Priest himself: which is not to edification.

2. They use many irksome, tedious and frivolous repetitions of the same words, as *Benedicamus Domino*, is sung ten several times together: and *Ite, missa est*, is sung thirteen several times, with long and tedious notes.

3. The Priest is charged in the Rubrick to say divers Praiers, *privatim*, secretly to himself: as that Praier, *Deliver us from all evil, past, present and to come, &c.* And thou Lamb of God that takest away the sins of the world.] These and many other

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words must be pronounced secretly to himself, contrary to Saint *Paul*, who would have Praiers so said, that they may be understood, and thereunto *Amen* answered by the people, 1 *Cor.* 14. 16.

4. The Priest is taught by the Rubrick to make thirty several Crosses, at the least, upon the Bread, the Cup, the Altar, his Forehead: but no such crossing is to be found in Christs Institution which they profess to follow.

5. Their Gesture in saying of Mass is so changeable, so ridiculous, so affected, that a man would think a Plaier were coming forth upon the Stage, when the Priest addresseth himself to the Mass: nay, *Rossius* was not so full of action, as the Massing Priest is of gesture, varying and changing it, at least, forty or fifty times during the celebration of the Mass.

Then

Their Errours concerning the Church.

1. **T**HEY assert that the Catholick Church is always visible, and not seen only unto the members of the Church, but notoriously known to the whole world: neither do they mean any particuler Church so to have been visible, but the universal Catholick Church, which they define to be a visible Congregation of all faithful men. *Canis. c. de fide & symb. art. 18.*

2. That the Catholick Church is no other than the Roman, or that which the Roman Pope is over: *Bellarmin. lib. 3. de Eccles.* Bellarmine defining the Church, makes this one part of the definition, to be subject unto the Bishop of Romes Jurisdiction: and therefore they conclude, that they are out of the Church, and no better than Hereticks, that do not acknowledg the Pope to be their chief Pastor. So they make the Roman Faith, and Catholick to be all one.

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3. That the Catholick Church cannot possibly err, not only in matters absolutely necessary to Salvation, but not in any thing which it imposeth or commandeth, whether it be contained in the Word of God or not: yea, that it cannot err in those things which beside the Word of God are commanded.

Dr. Du
Moulins
Answer
to Card.
Perron
for King
James.

But because the Papists endeavour to invest the Popes and the Roman Church with an infallible Perfection, it will be expedient to shew, by invincible proofs, that the Roman Church hath erred, and doth err. I shall therefore only produce the Errours approved by their Popes and Councils, as the learned Doctor *Du Moulin* in his answer to Cardinal *Du Perron* hath set them down.

In the year of our Lord 787, a Council was assembled which the Roman Church approveth, and reckoneth among the universal Councils: there sate the Legates of Pope *Adrian*, who wrote a Book purposely for the defence of that Council. 1. In the seventh action that Council commandeth the Adoration

ration of Images upon pain of *Anathema*, in these words; *We hold, that the Images of the glorious Angels, and of all Saints must be adored and saluted: but as for him that hath not the will so to do, but staggereth, and is doubtful about the adoration of the venerable Images, this holy and venerable Synod doth anathematize him.* In the fourth Action of the same Synod these words are found, *Images are of equal worth with the Gospels and the venerable Cross.* And in the same place, *the Image is greater than the Word and the Praier.* In the fifth Action the Council declareth, that Angels are corporal, that there may be a ground for making Images of Angels. The same Council, to prove the Adoration of Images, corrupteth the Scripture in diverse places.

In the year 869. a Council was held at *Constantinople*, which our Adversaries call the eighth General Council. The third Canon of that Council is in these words, *We decree, that the sacred Image of Jesus Christ be adored with the same honour*

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as the Book of the holy Gospels, and the Figure of the precious Cross.

In the year of our Lord 1059 Pope Nicholas the second assembled a Council against Berengarius, where it was declared; that the Bread and Wine which is put upon the Altar after Consecration, is not only the Sacrament, but also the true Body of our Lord Jesus Christ: And that not only the Sacrament, but the Body of the Lord is sensually, and in truth, handled by the hands of the Priest, broken and bruised by the teeth of the faithful.

In the year 1076. Pope Gregory the seventh called a Council to Rome, where, among many Articles, these three Points were resolved and determined.

That there is no other name under Heaven, but that of the Pope.

That no Book is Canonical without the Popes Authority.

That all Kings must kiss the Popes Feet.

The first point attributes unto the Pope, that which is attributed un-

to

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to Jesus Christ alone, exclusively to all others, *Act. 4. 12.*

The second declareth, that the Gospels, and the Books of the Prophets and Apostles, are not to be received, unless the Pope approve them by his authority. The third attributeth unto the Pope an honour which Jesus Christ and his Apostles never asked or looked for: but they have been subject to Emperours, have paid them tribute, and have appeared before their Judicial Seat: neither did they ever give their Feet to any man to kiss.

In the year 1215. Pope *Innocent* the third assembled a Council at *Rome* in the Lateran Church, where it was thus resolved. If the Temporal Lord care not to satisfie within the year, let it be made known to the Sovereign Prelate; that from that time he declare his Subjects absolved from his subjection, and expose his Country to be seized upon by Catholicks, that they may exterminate Hereticks. In that decision of the Council there are four pernicious errors, as my Author observeth.

D 5

1. The

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1. The first is an usurpation of the Pope approved by the Council; whereby he disposeth of the Temporals of Princes, as if the disposition of them belonged to him, and divesteth them of their Lands and Dominions, without the authority of Gods Word, and without any example of the antient Church.

2. The second Errour is, that it makes ecclesiastical censures, which are spiritual corrections, to become temporal punishments: as if a Priest, to lay a penance upon a sinner, would cut his Purse, or rob him of his Cloak, or put him out of his house.

3. The third Errour is, that this Canon absolveth Subjects from the Oath of Allegiance, which they have sworn to their natural Prince; and teacheth them to be perfidious and disloyal with a good Conscience, though against the Word of God, which saith, *Thou shalt perform unto the Lord thine Oaths*, Matt. 5. 33. *though it were to thine hurt*, Psal. 15.

4. And against the Rules and Examples of the Apostles, who have commanded

manded Christians to pay tribute, and to be subject to Princes and higher Powers, although Princes were Pagans and persecutors in those days, *Rom. 13. 1, 2. 1 Pet. 2. 13. 14.*

4. The fourth Errour is, that in the same Council, they preach murder and massacre, and set on the people to exterminate those whom they call Hereticks: which is not only against the Law of God, but against that of Nations: for even Pagan Princes never permitted their Subjects to fall upon their fellow-citizens, and massacre them.

As for recovering the holy Land, at the end of that Council there is a Papal Bull, but with approbation of the Council. There a Commandment is made to all that belonged to the Croisado, to meet in Sicily, to begin that journey in July: to persuade the people to undertake that voyage, the Pope by the Councils authority speaks thus. *To all that will bear that labour in their own persons, and at their charges, we grant full remission of their sins, of which they shall have*

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have contrition and repentance: and in the Retribution of the Righteous we promise them in Paradise an Augmentation of eternal Salvation. What was that Pope? and what that Council, that could promise to Souldiers a degree in Paradise above the common sort? especially seeing the Pope and his Prelates were not themselves sure that they should never go into Hell? But let us hear the rest, But to them that will not go in that voyage in their own persons, but only shall send fit men according to their means, we give full remission of their sins. Finally, the same Bull, with approbation of the Council, denounceth to all that will refuse, and not care for this Commandment, that they shall answer him in the last day of Judgment before the terrible Judge. As if the Pope must then be an Assessor of the Judge; or as if he must condemn sinners in the day of Judgment.

In the year of our Lord 1300, Pope Boniface the eighth instituted the Jubilee every hundredth year, in which they that come to Rome, for their great pardons, should get
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full, more full, and most full remission of sins. That liberality is fetched from the Churches Treasury, wherein the Pope lays up the overplus of the satisfactions of Jesus Christ and the Saints, of which Treasure the Pope is the Keeper and the Steward, converting them into a payment (saith the forementioned Author) for those that visit the Roman Stations.

The following Popes, being moved with a fatherly compassion to the people, have brought the Jubilee first to every fiftieth year, and then to every twentieth year. It cannot be said, what a Mass of Wealth that Jubilee brings to the Pope, and to the Inhabitants of *Rome* by the Offerings and the Sojournings of Strangers that then flock to *Rome* from all parts.

The Satisfaction of Jesus Christ being sufficient for the sins of the whole world, it is an outrage offered to him, when to his sufferings other satisfactions are added; as that of Saints and Monks to satisfy the Justice of God for the pain due to

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to our sins. By this means they will have God to take two payments for one debt. But their second payment is sufficient, seeing no man can satisfie for the sins of another; and we learn of the Apostle, *that every man shall bear his own burden*. Besides, those Saints and Monks, whose satisfactions the Pope will apply unto others, were sinners, and had need that Christ should satisfie for them, so far they were from satisfying for others, and for those for whom Christ hath fully satisfied.

I pass by the palpable Errour, whereby it is pretended, that the Saints have suffered more pains than their sins deserved; since there is no man be he never so holy, but stands in need that God forgive him his sins. No man but deserveth eternal death, if God deal with him according to the rigour of his Justice.

The same Pope Boniface the eighth attributeth to himself the Power over the Temporal and Spiritual of all the world, which he proveth by Texts of Scripture rarely applied: We are taught (saith he)

he) by the words of the Gospel, that
 unto the Power of the Church two
 Swords are belonging, the Spiritu-
 al and the Temporal: for the Apo-
 stles having said, *here be two Swords,*
 that is, here in the Church, the
 Lord did not answer the Apostles,
 it is too much, but it is enough. Cer-
 tainly he that denieth the temporal
 Sword to be in Saint *Peters* power,
 doth not regard well the Word of
 the Lord, who said, *Put up thy Sword*
into thy Scabbard. And to prove that
 the Temporal of Princes is subject
 unto the Pope, he alledgeth *Jer. 1.*
10. See I have this day set thee over
thee Nations, and over Kingdoms.
 And he will have that meant of the
 Ecclesiastical, that is, the Papal
 Power, which, he saith, cannot be
 judged of by any, because Saint
 Paul said, *The spiritual man judgeth*
of all things, yet he himself is judged
of no man. Finally, he concludes
 thus, *Whosoever then resisteth that*
Power ordained by God, resisteth the
Ordinance of God, &c. wherefore
 we declare, say, define, and pro-
 nounce, that it is of necessity to
 Salvation

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salvation to be subject to the Roman Prelate. That venerable Pope hath found a proof of his Primacy in the first words of the Bible, *God in the beginning made heaven and earth.* These are Laws and Papal Ordinances, pronounced with all the forms, and inserted into the body of the Pontifical Decrees; which to excuse from Errour, one must want both conscience and common sense.

Anno 1414. a Council was held at *Constance*, to reform the Church; in that Council three contending Popes were deposed, of whom *John the XXII.* was one, for 71 Crimes; among others, for publickly denying the immortality of the Soul, and maintaining that there was neither Paradise nor Hell. To that Council *J. Husse* and *Jerome of Prague* were invited to defend their cause: a safe conduct of the Emperour *Sigismund* was given them, and Faith was sworn unto them, that no harm should be done unto them: But after some form of Disputation they were seized on and burnt alive. And because the Emperour made a scruple

to break his Faith, the Council declared unto him, that he was not bound to keep Faith with Hereticks: for which purpose a Canon was made in this form; This holy Council declareth, that the safe conduct given to Hereticks, or defamed for Heresie by the Emperour Kings and other secular Princes, thinking thereby to turn them from their Errours, with what Bond soever they be bound, brings no prejudice to the Catholick Faith, or to the Ecclesiastical Jurisdiction; Neither can put any hindrance, but that it may be lawful for a competent and Ecclesiastical Judg, notwithstanding the foresaid safe conduct, to make Inquisition of the Errours of such persons, and duly to proceed against them, as much as Justice shall require, if they obstinately refuse to renounce their Errours, although they be come to the place of Judgment, trusting to that safe conduct: declaring, that he that made that promise, remains not obliged by it, after he hath done that which lieth in him. The same Council,

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cil, in the fifteenth Session, makes an enumeration of the Errours of *John Husse*. The nineteenth Errour, for which he is condemned, is, for saying, that *the Popes and the Bishops Pardons avail nothing*. That Council declareth, that the Popes Pardons serve a sinner, although God hath not pardoned him, which is putting the Pope above God, since he pardoneth those that have offended God, without Gods pardon, and since the Popes pardons are in force, though God approve them not. The same Council takes away from the people the Communion of the Cup. They add, that although Jesus Christ did, after Supper, institute the Sacrament under the two kinds, yet the custom of giving to the people one kind only, which is the Bread, must be held for a Law; and those that say the contrary, must be driven away as Hereticks, and grievously punished by the Inquisitors of heretical perversity.

In the year 1423. *Martin* the fifth held a Council at *Sienna*, where the same Indulgence was granted to them

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them that would fall upon the Here- ticks, as to them that go to defend the holy Land. Thus Remission of sins and Salvation is proposed as a reward of cruelty and popular fury : as if the Pope had said, because thou art a murtherer, and a wicked man, thou shalt have eternal life.

In the year 1440. the Council of *Florence*, assembled by the authority of Pope *Eugenius* the fourth, defineth and declareth in the last Session, that the Roman Church can add to the Symbol, and that the Pope hath the primacy over the whole world.

In the end of the last Lateran Council you have a thundering Bull against *Luther*, who then began to preach : there thirty nine Heresies are reckoned, the seventh whereof is, *that the best penitence of all is a new life* ; which yet is a choice sentence of the spirit of God. *Rev. 2. 4.* The twenty sixth Heresie of *Luther* mentioned in that Bull, is this assertion, *It is certain, that it is not at all in the power of the Church & Pope, to make Articles of Faith.* If this be an Heresie, we may expect other Articles

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Articles of Faith from the Pope, and Christian Religion is not yet perfected; since other Articles of the Christian Faith may be added, such as we know not, and such as the Apostles have never taught either by Word or Writing.

At last the Council of *Trent* came, which, having begun in the year of our Lord 1545, lasted 18 years. In the fourth Session it was decreed, that unwritten Traditions must be received with the same affection of piety and reverence as the holy Scripture: That is, that the Invocation of Saints, the Distinction of Meats, the Adoration of Relicks, the Honour yielded unto Images, the Consecration of *Agnus Dei's*, and of blessed Beads, together with many other things, must be received with the like Piety, Faith and Reverence as the Law of God, and the Doctrine of our Redemption in Christ Jesus, contained in the holy Scriptures. The same Council cannot be excused of Errour, for pronouncing in Session the fifth, that the Concupiscence forbidden in the Law

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is no sin. The same Council cannot be excused of Errour, for decreeing, that the Latin vulgar Version of the Bible should be the only authentical, thereby authorizing a thousand depravations of the true original Text, which are Hebrew and Greek: yet since the time of the Council of *Trent*, several Popes have caused that vulgar Version to be revised, and have altered many things in it. *Salmeron* the Jesuite endeavoreth to excuse that Decree of the Council, speaking thus; The holy Synod would oblige us to embrace that Latin Edition, and follow it in all things, yet not absolutely, but upon condition, that it be cleansed and re-purged from the Vices and Errours which are crept into it. The same Council of *Trent* hath devised a crafty by-way to prohibit the reading of Scripture unto the people: and many Prelates and Doctors in that Council were named and appointed to make an *Index*, or List of Books, the reading whereof must be prohibited. Now the very first of these prohibited Books

is

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is the holy Scripture, of which they say, in the fourth of those Rules they have set before that *Index*; that the reading of the Bible in the Language of the Country being indifferently permitted, brings more harm than benefit. These few Proofs, drawn out of the most authentick Rules of the Roman Church, will be a pattern more than sufficient, to shew to any man that is not resolved to lose himself, and that seeks instruction, that the Roman Church can err.

4. Our Adversaries do devise many Notes, whereby their Church is descried. *Driedo* and *P. a Soto* would have three, *Hofius* four, *Sanders* six, *Michael Medina* ten, *Cuncrus* twelve, *Bellarmino* fifteen, *Socolovius* twenty, *Doctor Favour* (*chap. 4.*) one, the true and oldest Antiquity. But there are seven principal, which they do most stand upon, *Antiquity*, *Universality*, *Succession*, *Unity*, the *Power of Miracles*, the *Gift of Prophecy*, *Prosperity*.

Of

Of Antiquity.

THe Papiſts make great brags of the long continuance of their Church ; yea, that they can ſhew the deſcent of their Church from *Adam*: but they muſt come ſhort of our Saviour Chriſt and the Apoſtles times, by five or ſix hundred years, for the moſt of the Opinions which they now hold.

The Romaniſts adulterate Antiquity, becauſe it is a Pearl of greateſt price: but a ſkilful Lapidary can ſoon eſpy the Alchymy: it ſeemeth Gold, yet is but brandiſhed Braſs: it ſeems a Ruby, one of the Stones in *Aarons* rich array, or a Foundation of New *Jeruſalem*, where is no counterfeit, but it is only a poliſhed Garnet: it beareth reſemblance of a Diamond, but it is digged out of Saint *Vincent's* Rock, as good as a Saint *Martins* Chain. So many things are offered by the Papiſts for Antiquity, which, upon trial,

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trial, prove meer *Novelty*, worse *Vanity*, a plain *Nullity*. The Roman Church in this point is intolerable, for she boasterh of *Antiquity*, but will not suffer the truth of her *Doctrin*e to be examined: she will have us to judg of the Truth by *Antiquity*, whereas we ought to judg of *Antiquity* by the Truth, and by *Conformity* to the Word of God, which is the first *Antiquity*. Anno 420. *Zosimus* Bishop of *Rome* challenged a prerogative above other Churches, that it might be lawful to make appeals from other Churches to that See; and, to set the better colour upon it, he falsly alleadged a Decree of the *Nicene* Council, but there was no such thing found there: wherefore it was decreed in the Council of *Carthage* at that time, that none should appeal to *Rome*. *Boniface* the third purchased of the wicked Emperour *Phocas*, the Title of Universal Bishop. *Transubstantiation* was first concluded against *Berengarius*, anno 1062. under Pope *Leo* the ninth, but not publicly enacted before anno 1216. under

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der *Innocentius* the third. The Dominick Friars were brought in at the same time: Auricular Confession was brought in the year before under the same Pope. *Telesphorus* brought in their Lenton Fast. *Calixtus* instituted the four Ember Fasts: *Hyginus* brought in Chrism. It is easie to shew by whom every piece of their blasphemous Mass hath been patched together. Marriage was first prohibited by Pope *Nicholas* the second, *Alexander* the second, *Gregory* the seventh. The Communion in one kind forged, urged, and decreed in the Council of *Constance* not much above two hundred years agoe. The Church of *Rome* boasteth of Antiquity, and yet (as one saith) brings new things every day: she makes a shew of some old patched Clothes, to make the world believe that she comes from far, as the Gibeonites did: but let a man examine her Doctrine by pieces, he shall find she comes not from very far, and almost all is new. It cannot be proved, that the antient Church, in many ages, after the Apostles

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possibles, excluded the people from the Cup, or kept them from reading the holy Scripture, or made Pictures of the Trinity, or yielded veneration to the Images of Saints, or call'd the Virgin *Mary* the Queen of Heaven, or made mention of the Roman indulgences, or of the power of the Pope, to depose Kings, and fetch Souls out of Purgatory, &c. In a word, saith old Doctor *Du Moulin*, as it is now another Doctrine, so it is another Church, because it is another Religion.

That true Antiquity is not of our Adversaries side: 1. The Greek Church testifieth: for the Greeks affirm, that their Church is the Mother of the Roman Church, and hath born the first prerogative in the orthodoxal verity. The Syrians boast themselves to be the first Christians in the world, because that *St. Peter* had his Seat seven year at *Antioch* before ever he went to *Rome*. 2. The Eastern and Southern Churches do give the priority and priviledg of Antiquity unto the Church of *Antioch* before *Rome*.

Symmachus, a Pagan, writing to the Christian Emperours, *Valens*, *Theodosius* and *Arcadius*, he desireth them to have a reverence for the Pagan Religion; by reason of her Antiquity. If (saith he) the length of time gives authority to Religion, we must keep Faith to so many Ages, and follow our Fathers, who have so happily followed theirs. Then he personates the old Pagan-Rome, thus speaking to the Emperours. Good Princes, Fathers of your Countrey, respect my years, unto which the pious Ceremonies have brought me; permit me to use the Ceremonies of my Ancestors. This Religion hath subjected the World unto my Laws: these holy Services have beaten back *Hannibal* from the Walls, and the *Senones* from the Capitol. Have I been preserved unto this time, that I should be rebuked in mine old age? The Correction of old age comes too late and is injurious. What could *Ambrose* and *Prudentius* answer, who confuted that Epistle, but that the Law of God is more potent than *Marcus Pomponius*,

Symmachus.

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August.

the Author of those Ceremonies? and that all is new which is not from the beginning? and that Errour cannot be authorized by the number of years. Our Fathers received it of their Fathers, saith *Cresconius*: *sed errantes ab errantibus*, saith Saint *Augustine*.

Of Universality.

THe Papists say, their Church is universal, both in respect of time, person and place: it hath always been in the world, and hath flourished in all Countries and Nations, ergo it is the true Church. That it is universal, they first prove by the name of Catholick. But if the name [*Catholick*] were an unchangeable mark, or natural property of any real Church, it should be of the Greek Church, or Nation, to which the name of Catholick is prime and natural: If the real property answering to this name, had belonged to the Romish Church,

the Holy Ghost would have expressed it by a Roman Name, and have called the Roman Church the Universal Church: at least, the Romanists should have called themselves Universals; not Catholicks, as the learned Doctor Jackson noteth. It is easie to consider the vanity of this Assertion, *that a Name should be an inseparable property proceeding of the nature of any reality.* But the Name of a Christian is a more honourable Title than the Name of Catholicks: for this was used in the Apostles time, *Act. 11. 26.* and by the Apostles themselves allowed: but it is not certain, that the Name [Catholic] came from the Apostles. Secondly, they prove their Universality by the multitude of people that have received the Romish Faith: and their Church (say they) hath replenished the greatest part of the world. They would prove this by the Propagation of the Church in the Apostles time, in *Tertullian, Irenaeus, Hieron, Augustine*, yea and afterward in *Gregories* days: yea, and now also, besides many great

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Countries in *Europe*, they have their Church in *India*, *America*, and the unknown parts of the world, saith *Bellarmino*. But the truth is not always to be measured by the judgment or opinion of the multitude. The greatest part is not the best: Christ calleth his Flock a little Flock. Besides, the Papists have nothing to do with the Church that was propagated in the Apostles time, nor for the space of five or six hundred years after Christ: and the most of their Errours are more lately sprung up than so. The Popes Jurisdiction in *Europe* is much diminished. And for the *Indians* and *Americans*, it is well known what cruelty the *Spaniards* used to win that simple people to Christ, as *Bernio* the *Italian* hath related it: and there are few or none of their Popish Catholicks in those Countries, but of their own brood that have been sent thither. Universality, unless it be joyned with verity, is no sufficient note of the Church, saith *Mr. Fox*.

Of Succession.

They boast much of the long and perpetual Succession of their Popes from the Apostles for the space of these 1500 years and more, condemning all Churches which cannot shew the like order of Succession. But the Bishops of the Churches of *Antioch* and *Rome*, and *Alexandria*, boast themselves to be Successors of Saint *Peter*, and yet are dissenting and separate in Communion. The Bishops of *Constantinople* fetch their Succession from the Apostle Saint *Andrew*, as *Nicephorus* goeth about to prove in the eighth Book of his Chronology, Chapter 6. yet these Bishops, by the Judgment of the Roman Church, are Schismatics and Hereticks. Whence it appears, that the Succession of Chairs cannot be a fit mark for the true Church, since it is found in Heretical Churches. In the Papal See some Schisms have been, and di-

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vers times many Popes together, excommunicating one another, and reciprocally calling one another Antichrist, and of those Antichrists the worst commonly overcame. So according to the very Canons of the Roman Church, factions and corruptions, in the creation of Popes, have frequently made their election void, and therefore have broken the thread of that Succession.

Of Unity.

Plac.
Myric.

THe Papists boast much of Unity, but it is without ground of truth, and yet they have many Dissensions. *Illyricus* hath written a Book to the purpose, concerning the several Sects and Divisions amongst them. The *Scotists* and *Thomists* differ about *meritum condigni & congrui*, about Original sin in the Virgin *Mary*, about a solemn Vow and a single life. Great Differences there are between their Canonists and School-men. *Albertus Pius* dissented from

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from *Cajetan*, *Thomas* from *Lom-
bard*, *Scotus* from *Aquinas*, *Occam*
from *Scotus*; *Alliandenses* from *Occam*.
The first *Nicene* Council allowed
Priests Marriage, and the Commu-
nion in both kinds. The Councils
of *Basil* and *Constance* forbade the
Laity the use of the Cup: the same
Councils decreed likewise that the
Pope should be subject to General
Councils. Many Antipopes have
there been at one and the same time.
Much also might be said of the great
Diversity of their Monks and Friars,
in their Food, Habits, Shaving and
the like. Various are their Opinions:
likewise touching the Controversie
of the Sacrament. The Papists are
very Schismatical, engrossing the
Title of Catholicks, whereby they
would imply both truth of Doctrine
and universality of Consent to be
found only with them: but (as one
well observeth) upon no better
grounds than the Turks arrogate the
Title of *Mussulmanni*, that is, Or-
thodox, and *Islanni*, that is, at Uni-
ty. It is not their number that ex-
cuseth them from Schism, no more
E. 5. than

*Crook's
Hypoc.*

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than the revolt of the ten Tribes from the house of David, could make the two Tribes that clave to it guilty of that rent, and themselves to be innocent. Unity must be in the truth; else the saying of Nazanzon will take place.

Greg. Nazanz. Orat. 1. de Pace. *Better is Discord bringing Light Than Unity without all right.*

Though Popery appear to have in Unity, yet the same is ⁱⁿ Vanity and Antichristianity, and not in Christ Faith and Verity.

Of the Power of working Miracles.

Bellarmino doth greatly upbraid our Church for the defect of Miracles, saying, *Hereticos non potuisse extorquere Miracula neque a Deo neque a Diabolo*, that Hereticks (meaning the Protestants) do neither extort Miracles from God, nor from the Devil. But do they take a pride that

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that the Devil is forward in advancing their Cause, and so backward to do us any kindness; we will rest content with such Miracles as our Saviour and the Apostles wrought at the propagating of the Gospel: but when we dissent from Christs Doctrine we will cast about for new Miracles.

I. A Miracle is a marvelous, sensible, real Work, above the virtue of natural causes, wrought for good ends, especially for the promoting of Gods Glory, and Mans Salvation. It is a work of wonder, *Act. 2. 22. Luk. 8. 25. Act. 7. 30, 31.* So it is said of *Simon Magus*, he continued with *Philip*, and wondered, beholding the Miracles and Signs which were done; *Acts 13. 12.* he was transported beyond himself with admiration. It is true; many things may cause wonder, which are not miraculous; as, 1. Other great Works. 2. False and seeming Miracles, wrought by the power and subtilty of Satan. But here I speak of such Works as afford just cause of wonder, such Works as deserve admiration from the

The pretended Miracles of Saint Francis, reported by Vincentius Antonine, Bonaventura, and Surius, are more than marvelous.

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the wisest of men; false Miracles are wonders in shew only.

II. True Miracles are sensible Works; apparent to some or other of the Senses: and therefore that pretended Popish Miracle of *Transubstantiation* is but an absurd fancy, a thing denied by the Senses; the Smell, the Taste, the Eye, all with one consent say, it is Bread and Wine, and not Flesh and Blood. When our Saviour turned Water into Wine, there was a sensible change, it had the colour and taste of Wine, and that so evident, that the Governor of the Feast preferred it above any they had drunk before. When *Melancton* was a young Scholar at the University, he heard one *Lempius*, a Popish Doctor, who would take upon him to draw a Picture of *Transubstantiation*, and so to present a shadow of it to the Eye, though it were invisible, yea and impossible in it self: but *Melancton* (though he was then but a youth) instead of wondering at the supposed Miracle, admired the dotage and sottishness of the Doctor.

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III. A Miracle is a true and real Work, false Miracles are deceitful appearances: many Popish Miracles are meer cheats of some lewd persons, couzening tricks of deceitful men, or wonders of lying spirits.

IV. True Miracles are above the vertue of natural causes: false Miracles may seem to the weakness of men to be above the power of Creatures, but are not so: many of them are effected by natural means, though in a secret and cunning way: others of them are delusions of the Senses. Satan cannot work the least Miracle by the power of his word. No power of the Devil can raise the dead to life, which is a work simply above the power of Creatures; This Christ did with a word, *Mark 5. 41, 42.*

V. The ends for which Divine Miracles are wrought, are always good; chiefly for the promoting of Gods Glory and Mans Salvation. So the Miracles wrought by the power of Christ tended to declare him to be the Son of God, the Saviour of the World, that men might receive him,

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him, and believe in him to Salvation, to prove and confirm the heavenly Doctrine of the Scripture, to seal the truth of the Gospel, to confirm the Minds of men in this assurance, that the way of holy worship commanded in Scripture, is appointed by the Lord himself, by whose Almighty Power these Miracles are wrought: but the lying wonders among the Papists, wrought by the cunning and power of Satan, are for evil and cursed ends, like their Author; to draw people from the truth, to confirm them in Errours, in Superstition, praying for the dead, and to the dead, worshipping of Images, establishing Monkish dreams of Purgatory, and the like forgeries and absurdities. Miracles are neither necessary, nor perpetual in the Church. If any bring in a new Doctrine, it behoveth him to do Miracles: But we, of whom Miracles are demanded, bring no new Doctrine.

Of the Gift of Prophecy.

THis the Papists hold also to be a perpetual mark, whereby to know the Church: for they say, that the true Church of God wanteth not those which are endued with the spirit of Prophecy: and they tell us, that in every age there hath flourished some Prophet in their Church. And for this they produce a few forged examples of *Saint Bernard*, and *Saint Francis*, a Popish Saint, and the Founder of the superstitious Order of the *Franciscans*, and of such others. It is true, there have lived some among them in their Church, which in those days were counted Prophets and Prophetesses, as *Hildegardis*, anno 1146. likewise *Bridget*, *Catherine Senensis*, whom *Bellarmino* reckoneth up among others that wrought Miracles. But concerning these, a learned man answereth, as the Jesuit doth for *Sibilla*, a Prophetess among the

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the Heathen, that she prophesied as touching such matters as should fall out to the Church, for a testimony of the Faith of the Christians, and so to be counted herein a Prophetess of the Church, rather than of the Heathen. So if those three above-named were Prophetesses, they were of our Church, and not theirs; for they prophesied of the decay of their Church, and raising up of ours. The Devil deluded many Popish Monks with strange Raptures and Visions, though in their nature far different from those mentioned in the holy Scripture. For Saint Paul in his Revelations was caught up into the third Heaven; whereas most Monks, with a contrary motion, were carried into Hell and Purgatory, and there saw apparitions of strange Torments. Also Saint Johns Revelation forbids all addition to the Bible, under heavy penalties; their Visions are commonly on purpose to piece out the holy Scripture, and to establish such Superstitions as have no footing in Gods Word, as a judicious Divine

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vine of ours hath well noted.

We read of a notable Popish Prophetess in King *Henry* the eighths daies, *Elizabeth Barton*, a Nun, commonly called the holy Maid of *Kent*, who being instructed by the Friars, feigned as though she had many Revelations: she prophesied, that if the King proceeded in his Divorce, then in question between him and Queen *Catharine*, that he should not be King one year, no not one month: but he lived almost twenty years after that: and this Prophetess worthily suffered for her demerits, with all her accomplices.

*Of Prosperity, which the Papists
make another Mark of the
true Church.*

NOW see how unlike the condition of the false Church of *Rome* is to the condition of Saint *Peter* and the true Church of Christ. Saint *Peter* reckoneth upon suffering

ring persecution and death for the Gospel of Christ; & this he had from the mouth of Christ himself after his Resurrection; and so we see that the Church of Christ is not exempted from the Cross by the Victory of Christ, or by his Resurrection from the dead. But wherein doth the Church of *Rome* (which pretendeth it self to be Saint *Peters* Bishoprick and Diocess, and its Bishop to be its Successor) glory? In a flourishing Church-Monarchy, sufficient to make Kings, Princes, Emperours to wait at their Gates, to hold the Popes Stirrup, lead his Horse, lay their Necks under his Feet, kiss his Foot; sufficient to depose Kings and Emperours; sufficient to kill with Fire and Sword those that oppose their Decrees and Inventions, though not convinced of any one Error by the Word of God rightly understood. And in this estate they bragg, that their Church hath continued many hundred years, without any interruption. Could the true Church of Christ ever say so much in any age? May not the Church

the Church say as Saint Paul of himself,
Bonds and imprisonment abide me, po-
verty, contempt from the world: I
am made a spectacle to Angels, to
the world and to men. This true
 Kings Daughter is all-glorious with-
 in, her Beauty consisteth in inward
 & spiritual Graces, not in Purple and
 Scarlet, Gold and precious Stones.
 The truth is, the Popish Church glo-
 rieth in her shame: and that which
 she boasteth of, is a good argument
 to prove that she is not the true
 Church and Spouse of Christ: who
 do talk so much of the Cross, and
 make so much of the sign of the Cross,
 is the Pope and his Followers? But
 who do less bear the Cross of Christ
 than they? they lay it upon others
 backs with great cruelty and vio-
 lence, even themselves; that instead
 of being a suffering Church, it is a
 persecuting Church; instead of giving
 its Blood for the Truth, it doth so out-
 rageously spill the Blood of others,
 that it should make any one, that
 is not fearfully blinded, to renounce
 it, and to come out of her as an ac-
 cursed *Babylon*, a Cage of unclean
 Birds.

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Birds. Are not the Popish cruelties registred, as it were, in Letters of Blood? consult our Book of Martyrs, what banishing, excommunicating, cursing, imprisoning, racking, reviling, drawing, beheading, hanging, burning, famishing, tormenting divers ways, sometimes of single persons, sometimes of Towns and Cities, sometimes by the common Executioner, sometimes by great Armies as may be instanced in the *Waldenses* and *Albigenses*, somewhat more anciently, of later times in *Germany*, *France*, *Italy*, *Spain*, *England*, *Scotland*, *Ireland*. The scarlet Whore seemeth (as it were) to have forfeited on the Blood of the Saints: our Country hath been polluted with horrible Murders, until the Reign of King *Henry* the seventh, for the space of three hundred years; we were never exempted from civil Wars. Here many of our sacred Kings have been deposed and murdered by their near Blood and Kindred: how much innocent Blood was shed for the space of five years in Queen *Mary* days?

days? and how many Popish Conspiracies were there in Queen Elizabeths days? And this addeth exceedingly to his wickedness, that the Pope pretendeth to be a common Father of Christians, and the Vicar or Deputy of Christ, and under this mask acteth so mischievously against Christ and Christians.

Other Errours are of the Papists concerning the Church: That there are no Catholicks, but those of the Roman Church: That he is a Catholick who believes all that the Roman Church delivereth, whether it be written in the Bible or not. That there is no Salvation out of the Roman Church: That the sincere preaching of the Gospel, and lawful administration of the Sacraments, are not a certain note of the Church: That to acknowledg the Roman Pope, and to be under him as the Vicar of Christ, the only Pastor, the Head of the whole Church, is a note of the true Church: That the particular Roman Church is the Mother, Mistresse and Lady of all Churches, yea, the Mother of Faith.

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Faith: That the Roman Church did obtain this Primacy from our Lord and Saviour himself: That the Roman Church hath power of judging all, neither is it lawful for any to judge her Judgment: That the Roman Church, as it cannot err, much less can it fail: That there is no sure ground for the authority of the Scriptures, but the infallible testimony of their Pope, and Catholick Roman Church. But the true Church must be discerned by the Scripture, and not the Scripture by the Church, unless a man would in the dark seek to find out the candle by the candlestick; whereas he should rather seek out the candlestick by the light of the candle: for the Church is as the candlestick, and the Scripture as the light or candle. Finally, the Papists assert, that we are to be subject to the Church without limitation. So when, in the maintenance of their Opinions, they have beaten off from the Scripture, they fly to the Church, and make use of its authority, which is wick, that in effect the Pope, whom they make

the Head of the Church, and whose Sentence among them giveth all force and authority to that which the Church is said to define. Howsoever the Church doth but signifie such a Society as consisteth of Men and Women: and therefore (set the Pope aside) to be absolutely subject to the Church, what is it but to be the Servants of Men? which Saint Paul forbiddeth, and presseth his Prohibition with an argument drawn from the precious Blood of Christ the price of our Redemption. And therefore when once *Cochran*, a Champion of Popish Superstition, speaking for the gross Idolatry of worshipping Images, used this reason, *Quod Mater Ecclesia* *hic in parte audienda esset, cui hoc visum fuisset*, that our Mother the Church herein is to be obeyed, whose pleasure it is that Images should be worshiped; *Brentius*, a learned Divine, is said to have answered, *Quid si Pater diversum recipiat?* what if our Father for it? no Command of our Mother, the Church on Earth, can bear us

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us out, if our Father, which is in Heaven, speak the contrary. And therefore in yielding obedience to the Church, we must except our duty to God, and obey her no farther than her commands are allowed by him; much more must we reject the tyrannical and presumptuous Mandates of the Whore of *Babylon*, pretending her self to be the Spouse of Christ, wanting that authority which belongeth to the Church, and yet still challenging far more than the Churches right. A great misery, of so many millions of poor, wretched souls, it is to be thus enslaved: and a most cursed practice it is of those, who go about to bring them again into such Antichristian bondage, who now are out of *Babylon*. But among all other Papists, how desperately wicked are the *Jesuits*, and how slavish: swearing absolute obedience to the General of their Society, binding themselves by Oath to do whatsoever he commandeth them, without exception, though it be to murder Kings, and blow up Parliaments with Gunpowder, and any such like villanies?

Vide Gages Survey of the West Indies.

Of the Members of the Church.

THe Members of the Church considered severally, are

The *Clergy*,

The *Lay*.

Their Errours are,

1. That to make a Member of the Catholick Church, there is not required Grace or any internal vertue, Bp. Downham's Cas. but a profession of Faith is sufficient. 1st,

2. That the Clergy are not held under civil Laws, by any coercive, but only directive Bond, that is, that the Clergy are not subject to the civil Magistrate.

3. That Clergy-men are not bound to keep and observe the positive Laws of Princes, if they be contrary to the Canons of the Church: neither ought they to be cited before the civil Magistrate for any cause, or to be judged by him. It is absurd, saith *Bellarmino*, that the sheep should judge the Shepherd.

4. That the goods of the Clergy,

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both

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both ecclesiastical and secular, are free from the Tribute and Taxe of secular Princes.

5. That the election of Bishops dependeth upon the Pope, and that they all receive Jurisdiction from the Pope.

6. That single life is always joyed to holy Orders by divine right, that Marriage in the Clergy is a greater sin than Whoredom.

7. That men are to be prepared for holy Orders by the first shaving.

8. That the Clergy-men of the first Order are Priests, properly so called, which, they say, are instituted to offer an external and real Sacrifice.

9. That preaching is not necessary to the Priesthood: and in the Roman Church the greatest part of Priests do not preach. They must have some other Charge or Commission besides the Priesthood for to be Preachers.

10. There is that which they call *Irregularity*, that which hinders a man from being capable of the holy Orders, or performing the Functions belonging

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are belonging thereunto after they have received them, Ignorance maketh not a man incapable of holy Orders. Some of their Bishops could not read, but they give them a co-adjutor: for they hold, that a man may serve God by an Attorney. Yea, they confer the sacred Orders upon Infants in the Cradle, as Cardinal *Tolet* the Jesuit teacheth. No man can receive nor exercise the Priesthood, that hath any notable defect in his Body, especially, if he hath lost one of the Fingers wherewith they handle the Host: That man is irregular also that hath had two Wives. An Hermaphrodite is not irregular, provided, that the virile Sexe do prevail, as *Emanuel Sa*, in his Aphorisms, teacheth. *I-*tem, that man is irregular, that hath cut off a member from any other man. An Heretick also, though converted, is incapable of Orders, & his Children likewise, and his Childrens Children: yet in this nevertheless, the Pope gives a Dispensation. *Item* a wilful Murtherer: in which rank they are not placed that

*Tolet. de
Instit. Sa-
cerd. l. i.
c. 61.*

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disclose an Heretick to the Inquisition, for to put him to death, nor those that carry wood for to burn him: nor that man that gives a woman a Potion to drink for to kill a Child in her Womb, as the same Jesuit there teacheth. A married man is not admittred to any Order: but he that whoreth, or keeps at home a Concubine, or more, may be a Priest, and perform the Functions belonging thereunto, as Pope Innocent the third doth define in the Title *de Bigamis*. And thereupon the Gloss of the Doctors addeth, *Whoredom hath more priviledge here than Chastity*: yea, a notorious Buggerer, or Sodomite, is not irregular or incapable of holy Orders, and may sing Mass, as *Navarrus* teacheth, who was the Popes Penitential, and the most learned of all the Canonists.

*Vide the
Jesuits
Morals.*

11. They hold, that the Priests and all Spiritual persons ought to be rich, because Saint Paul saith, a Bishop must be given to Hospitality.

12. That no Priest is to be deprived for Fornication.

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13. That Christians may be distinguished by divers Names, and separated into various Professions of different Religions.

14. That those Professions are the state of perfection.

15. That publick exercises of Religion ought to be in an unknown Language.

16. That private exercises are performed that way also in a more holy manner.

17. That Kings enjoy their Kingdoms by the Popes favour.

18. That the Pope hath right to give and take away, and translate Kingdoms.

19. That the Roman Church hath Cardinals for Sides-men to the Pope, upon whom the universal Church is turned as upon hinges.

20. That these are to be joined with the Pope in the Government of the universal Church: and that those, whether they be Bishops, or Presbyters, or Deacons, are not only to be preferred before other Bishops, Archbishops, Primates, Patriarchs, but to be equalled even with Kings.

F 3. *Their*

Their Errors concerning Justifying Faith.

1. **T**Hat Faith hath its proper seat and place only in the understanding, not in the heart and affection, and that it is not an assurance or confidence of the heart.

2. That Faith is but a bare assent of the Mind, without knowledg or understanding of that whereunto it assenteth. That there is an implicit Faith, which is the Faith of simple men, who although they are not able to give good reason of their Belief, yet it is enough for them to say they are Catholick-men, and that they will live and die in that Faith which the Catholick Church doth teach. Now this implicit Faith, which, they say, is sufficient for common Catholicks, is nothing else but to believe as the Church believeth, though they know nothing themselves particularly.

3. That it is not the property

of Faith specially to apply to every Believer the Promises of God in Christ, (for this they boldly call presumption) but generally to believe whatsoever is contained in Gods Word to be true.

4. They affirm, that an historical Faith, a Faith of working Miracles, and that Faith which justifieth, are all one in substance. That the Faith of Miracles differeth only from justifying Faith in an accidental quality, of more fervour, devotion, and confident trust: yea, the *Rhemists* are more absurd: that Faith (say they) which Saint *James* calls a dead Faith, is notwithstanding a true Faith, and the same which is called the Catholick Faith.

5. That true justifying Faith may be separated from Love, and other Christian vertues.

6. That Faith doth not justify as an Instrument, in apprehending the Righteousness of Christ, but as a proper and true cause it actually justifieth by the dignity, worthiness, and meritorious work thereof.

7. That Works are more princi-

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pal than Faith in the matter of Justification.

8. That we are said to be justified by Faith, because Faith is the beginning only, the foundation and root of Justification.

9. That men are not justified by the only imputation of Christs Righteousness, or by the Remission of sins: or, that we are not formally justified by the Righteousness of Christ.

10. That our particular Salvation is not to be believed by Faith.

11. That a man may fall away from the Faith, which once truly he had, and be altogether deprived of the state of Grace, so that he may justly be counted among the Reprobates.

Their Errours concerning Repentance.

1. **T**HAT Repentance (which they call Penance) is a Sacrament properly so called.

2. That

2. That Repentance in the New Testament is another thing from that which it was in the old: and also that in the New Testament which is after Baptism, is another thing from that which is before.

3. That these three are the true and proper parts of Penance, Contrition, Confession to the Priest, and Satisfaction to God for our sins.

4. Contrition (which otherwise neither ought nor can be excluded from Repentance) is required by our Adversaries not simply in Repentance; but they teach, that sins are blotted out, and satisfied for by Contrition.

5. They appoint a certain measure to Contrition, and do teach, that unless it be sufficient, there is no Remission of sins granted.

6. In reckoning the parts of Repentance they omit Faith, and take away, as it were, the soul and life of true Repentance.

7. That Repentance goeth before Justification by Faith, and that it is a way rather unto Faith and Justification in the Remission of sins.

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8. That Contrition, which is joined with an inward terrour of the Mind, and proceedeth from the sight of our sins, doth not appertain to the Law, but to the Gospel.

9. Some Papists affirm, that in Contrition it is not necessary to have a formal, that is, a resolute and express purpose of newness of life, but that this is always included in the detesting of sin; which implicit or inclusive purpose is sufficient.

10. They teach, that Contrition ought to be perfect, because it must proceed from the love of God, which is the most perfect kind of love.

11. They affirm, that Contrition is a necessary means unto Justification, and they make Contrition (as a part of satisfaction for our sins, so) a cause of Justification and Remission of sins, not only in disposing and preparing us thereunto, but in that thereby we verily obtain and deserve Remission of our sins.

12. Contrition (they say) is not necessary for venial, or small offences, neither is a man bound thereunto. Some think that a general

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Confession sufficeth for mortal sins, which a man understandeth not.

13. That there is a kind of Contrition, that proceedeth only from the fear of punishment, when a man leaveth to sin, not for any love to God, but only for fear of Hell.

14. That it is necessary to Justification, that sins all and every one (as far as may be) be confessed to the Priest as to a Judg.

15. That none can rightly seek for absolution at the Priests hands, unless they confess particularly, at least, all their mortal sins, whether they be committed in mind, heart, will and cogitations only; or in word and work, with all the necessary circumstances and differences of the same.

16. That this sacramental Confession (as they call it) must be made secretly to the Priest.

17. That every Christian ought once in a year to present himself (when he is come to years of discretion) to the Priest, and to make his confession to him, viz. in time of Lent.

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18. This order and custom of Confession they hold to be a divine Ordinance, no humane Tradition.

19. That every one is to confess to his own Parish Priest.

20 By this means Confessors will search into the secrets of the Marriage-bed, and enquire of things which ought not to be named: & under colour of examining the Consciences, they play with libidinous interrogations, and teach all kinds of vices: you shall find there a thousand sorts of charms, philters, vices against Nature, and meretricious tricks, under colour of awaking benumbed Consciences, and bringing them to Confession. Who so will understand some of that impure Science, let him read the Book of *Benedict's* Confessions, Cardinal *Tolet* of the Institution of Priests, *Navarrus*, *Sanchez*, the Roman Penitential, and the Decree of *Burchard* Bishop of *Wormes*. By the same Confessions Priests discover the secrets of Kings, know their weakneses, and learn their intentions, of which they inform the Pope.

*Benedict.
Conf. f.
Tolet. de
Institur.
Sacerd.
Navar.
Sanchez.
Burchard*

21. By

21. By the same Confessions the Popes have usurped a power over the Temporals of Kings, and over their persons, imposing satisfactory Penances upon them after Confession, and not granting them absolution but upon conditions burdensome to their Crowns, and ignominious to their persons: I pass by the fordid trick of taking twelve pence for a Confession. It seems they hold it unreasonable, that a man should forgive sins for nothing.

22. One of the great abuses in this point is, that the Papists put Confession among meritorious Works: as if a Murtherer deserved recompences for freely confessing his crime. By that reckoning it will prove an useful and a salutary course to commit a multitude of sins, to get multitudes of merits by confessing them. Du Mou-
lin.

23. It is also a rule of these Doctors, that a sinner may confess part of his sins to one Confessor, and part to another, and so have from each of them a demi-absolution.

24. It

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24. They assert, that it is not sufficient satisfaction, to believe that Christ hath abundantly satisfied for us: neither yet is it enough to amend and correct our lives, but God must also be satisfied for our sins, by the punishment and chastisement of our selves, as by affliction laid upon us by God, or penance enjoined by God, or by Prayer, Fasting, Alms-deeds, which we do take up for our selves.

25. That satisfactory Works are not only profitable to the sufferers themselves, but also for other their fellow-members in Christ, and one may bear the burden, and discharge the debt of another.

26. Not only amendment, and ceasing to sin, or Repentance in heart before God is always enough to obtain full reconciliation, but there must be outward penalty, correction and chastisement besides.

27. That Prayer, Fasting, Alms, are those satisfactory Works, where by we do satisfy God for the temporal punishment due to sin: and besides these there are other Works which

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which we are not bound unto; as whipping, beating of the body, and the like.

28. Three ways, they say, God is satisfied. 1. By bearing patiently the punishment that God layeth upon us. 2. By assuming voluntarily the laborious and painful works of penance. 3. In willing undergoing the Sentence of the Priest in his penal injunctions.

29. The satisfactory and meritorious Works of the Saints which do abound, being communicable, and applicable to the faithful that want, are the very ground of the Indulgences and Pardons of the Church, and the very treasure thereof, and to be dispensed according to every mans need by the Pastors of the Church. Here many blasphemies and untruths are couched together.

1. That a mans penalties may be greater than his sins, and so his abounding may supply another mans want. 2. That the Church-Governours may dispense the merits of one to another. They say the contrary themselves, that the abounding

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ding passions of the Saints are applicable to others by the sufferers intention. *Rhem. 1. Colos. 2. 2.* Then not by the Churches dispensation. 3. It is a great blasphemy, that one may be holpen by anothers merits, and it doth derogate from the truth of Christ, whose only merits are the treasure of the Church. And what a presumption is this, that they dare to match the sufferings of Christ and of the Saints together?

30. That by the censure of the Church imposed upon offenders, they do not only satisfie the Church, but God also; and so consequently the Indulgence of the Church doth set them free from the guilt of the punishment of sin, both before God and Men.

*of the divers Kinds of Indul-
gences, and the Profit of
them.*

Bellarmino rehearseth five kinds
of Indulgences, and justifieth
them all.

1. That there is an Indulgence
of forty days, which is a release of
the penance which was to be done
forty days.

2. There is an Indulgence of the
third or fourth part of their sins,
that is, of the punishment due for so
much of their sins.

3. An Indulgence plenary was for
the whole punishment: and some-
time Indulgences are granted for
ten or twenty thousand years. Ten
so many blasphemies and other sins,
as are by some committed every
moment, deserve many thousand
years penance: which notwithstan-
ding by the sharpness of Purgatory-
pain may be satisfied for in three or
four hundred years.

4. In-

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4. Indulgences are granted to some in their life-time, to some in the point of death.

5. Some are temporary, for a time, as limited to daies, and years, some are perpetual, which are tied to places, Churches, Altars, or to things moveable, as to Rosaries, Holy-grains, &c.

1. They hold, that Indulgences are profitable to all whosoever, not only to notorious and publick offenders, but even to those that are tending to perfection.

2. That the power of granting Indulgences doth rest only in the Pope, as the Successor of *Peter*, to whom Christ said, *Whatsoever you loose on Earth shall be loosed in Heaven*, Matth. 16.19.

2. That plenary Indulgences can only be granted by the Pope, neither by Cardinals, whose Indulgences exceed not an hundred daies, neither by Bishops or Metropolitans, who can grant Indulgences but for one year in the Dedication of Churches, and for forty daies at other times: nor yet by General Councils.

3. Bishops

3. Bishops receive this power to give Indulgences, not immediately from God, but from the Pope, from whom also they receive their Jurisdiction: and this is an argument thereof, because the Pope may make void Indulgences granted by Bishops: but so can he not Orders, or Sacraments ministred by them.

4. That Parish-Pastors have no power to give Indulgences, but by Commission from the Pope or their Bishop: because they are the Princes of the people of God, to whom it belongeth to distribute the common Goods of the Church.

5. That the power of Order is not necessary to give Indulgences, but the power of Jurisdiction only, and therefore the Pope or Bishop may grant Indulgences, though they be not in Orders.

6. Neither is this power of Indulgences lost by any deadly sin.

of

Of the Disposition required to be in them that receive Indulgences.

Dr. Willet Controv. 1. **T**He Papists say, that Indulgences, may be granted to a sinner, and for such works as are done while he is in the state of sin, as if a sinful man do contribute toward the recovering of *Jerusalem*.

2. Yet a man cannot perceive the fruit of such Indulgences, unless he be in the state of Grace.

3. If the good work enjoined to be done, be accompanied or joyned with venial sin, it hindereth the fruit of Indulgence.

4. That he that will receive benefit by these Indulgences, must confess and be truly penitent.

5. He cannot enjoy the Indulgence, that doth not perform all the works that are enjoined.

6. That Indulgences may be profitable to those that will not, though they can, satisfie for themselves, but do rest in the satisfaction of others.

How

How the Papists hold that Indulgences are profitable for the dead.

1. **T**Hat the Praiers of the living, and other works by way of impetration profit the dead: *ergo*, the same works being also satisfactory, do also benefit them by way of satisfaction.

2. That the faithful departed make one Body, and one Church with the faithful living: therefore (say they) the satisfactions of the living may be applied to the dead.

3. As to the manner how Indulgences are applied to the dead; some of them affirm, that the Pope may judicially absolve the Souls in Purgatory, and that they do belong unto his Jurisdiction, and so he may extend his Indulgences to them, as unto the living. Some say, that Indulgences are profitable to the dead, after the manner of the suffrage of the Church, that as the Praiers of it do help, by way of merit, impetration,

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tion, satisfaction ; so Indulgences are granted to the dead, as they are satisfactory ; and so after the manner of a suffrage as it is satisfactory. Some of them think that Indulgences do profit the dead of condignity and worthiness.

4. They hold that Bishops and other inferiour Prelates cannot apply Indulgences to the dead, but only the Pope.

5. That Indulgences directly belong to the living, indirectly to the dead, no otherwise than as the living do perform the works enjoined for the dead.

6. That Indulgences do not profit the dead in common, otherwise than as they rejoice one for anothers good ; but only those Souls are delivered thereby, to whom they are particularly intended.

7. That the Pope may release unto a man living the pain of Purgatory, which otherwise he were subject unto.

But when the Papists have cast up their accounts, they shall find, that neither Purgatory nor Pardons will serve

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serve their turn: their *summa totalis* will be Christ crucified. As for Indulgences and Popes Pardons, the antient Councils were never of Council with them, the old Fathers never favoured, nor so much as favoured them.

Their Errours concerning Fasting.

VWE are so far from condemning of Fasting, which is so often recommended in Scripture, and joyned with Praier, that as Praier sanctifieth the Fast, so the Fast may add heat unto Praier, and bring down the insolency of the Flesh. Sobriety preserveth Chastity, bridleth Lust, and is a help to Watchfulness. Our complaint of the Roman Church about Fasting, is,

1. That she hath changed Fasting into a distinction of Meats. They place their Fasts, not in Sobriety, or Temperance in Meat and Drink, neither in a total abstaining from all
Meat

Meat and Drink for a certain time, which was used of the Antients, but in abstinence from Flesh and white Meats.

2. They put Fasting among Merits and Satisfactions, of an exercise of Humility making an occasion of Pride.

3. The Pope hath taken this occasion to raise his Empire, to set a Rule to the Markets, to the Kitchens, to the Bellies, reserving to himself the authority to dispence; having to that effect multiplied Fasting-days to that number, that they are more than one quarter of the year; taking upon him to give Laws to the universal Church: whereas in old time Bishops gave Orders every one in his Diocess, without any dependance upon the Prelat of *Rome*, as Doctor *Du Moulin* noteth.

4. That of sins against Gods Law, as Fornication, Stealing, and Lying, the least Priests can give the Absolution; but eating a bit of Flesh in the holy Week is a sin for which a man is sent to the Bishop, or to the Penitentiary. And

the last of these is the

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they account that man to commit a more heinous crime, who should taste Flesh upon the days forbidden, than he that should be taken in Adultery, or other wickedness. And in *Italy* and *Spain* men are in greater danger for tasting Flesh upon the days inhibited, than for committing capital crimes.

5. In the Roman Church he that hath eaten his belly full of Fish, is accounted to have fasted: but he that for want of other meat hath eaten a little Flesh, is thought to have violated the Fast.

6. They lay a strait Yoke upon mens shoulders, charging them under pain of damnation to keep their Fasting-days, making it deadly sin, yea Heresie to transgress them; as one *Lawrence Staple* was persecuted, anno 1531; because, in Lent having no Fish, he did eat Butter and Cheefe.

7. There are many Mockeries in their Popish Lent-fast. 1. They permit most delicate Fishes to be eaten which are more dainty than any Veal or Mutton & such as are

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Pikes, Trouts, Salmonds, Gudgeons, Lampreys, Oyfters, &c. These use to be Dainties many times in the more costly Banquets of rich men, perhaps of Noble Personages: The use of these, and the drinking of choice Wines are a fit means (for sooth) to tame the Flesh. 2. And that these Hypocrites may seem to fast till evening, they sing their even-song at Dinner-time, that afterward they may freely banquet, and take their repast, as if God did not know the hour of the day but by their Service and Singing. 3. In the evening they make a Collation (so they call it) with divers delicate Sawces, Confections, Spices, Almonds, and Wine; and in the meantime they bear the World in hand that they fast notably.

8. In the Roman Church one man fasteth for another, as if a Judge ought to release a Fellow, because his Brother hath not dined, as a learned man noteth.

9. That the Penances of Fasting imposed on a sinner, are redeemed with Money, and that corporall pain

pains are changed into pecuniary.
 10. That this opens a wide Gate
 into Traffique: so far, that the Book
 called the Taxation of the Apostoli-
 cal Chancery puts a certain price
 to the Letters of such Dispensati-
 ons, in these Words: That a Lay-
 man may not be obliged to fast upon
 the days to which he is obliged by
 the Church, and may eat Cheefe.
 The Letter cost twenty Groats.

of their Dispensing with Fasts.

BUT the Jesuits have found many
 ways whereby to dispense with
 fasts, and the use of Meats on Fa-
 sting-days.

1. They will have the obligation
 to Fasting to commence only at the
 age of twenty one years, and that
 to cease commonly at sixty.

2. Father Baurry dispenseth for
 this Obligation with Labourers,
 Fire dressers, Masons, Joyners, and
 generally all Handicrafts-men and
 artificers. To these he addeth such

*Jesuits
 Morals.*

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as have any infirmity of Body or Mind. They who complain of pain in Head, Heart or Stomach, and who being empty and without food cannot sleep, are not comprised under this Precept.

Tambourin
rice

3. *Tambourin* extends the Dispensation for Fasting to those who are notably sick, though they have fallen into this sickness by their own proper fault: and that the same must be said of a sick person, unto whose Health Fasting might happily conduce. The same must be said of him (saith the same Author) who cannot sleep in the night for a considerable time, unless he sup. The Indulgence of the Church in permitting to eat at noon on fasting-days, is a Rite according to this Casuist, which its Children may make use against it, to the neglect of its Commandment.

4. The Jesuits hardly leave any Profession which they exempt from fasting. 5. All Labourers (such) are exempt; for the Church (saith he) hath no intention to deprive the faithful of the exercise

their Trades, and course of life. 2. Those who climb the Pulpit (saith *Benny*) every day in Lent are not obliged to fast, because of the extreme toyl they are obliged unto by their Profession. There is the same reason for Confessors, and Missionaries, who spend whole days almost in Confession; and for Professors, who commonly ascend their Chairs twice a day, and continue therein commonly longer than Preachers.

5. *Emanuel Sa* saith, when Fasting hinders the Husband from performing the Marriage-duty toward the Wife, or causeth the Woman to be disliked by her Husband, they are to be exempt from fasting. *Em. Sa.*

6. *Tambourin* saith, a young Maid that would marry, if, by fasting all the Lent, she notably blemish her Beauty, is also exempt from fasting.

7. Another Casuist saith, that one may be justly excused from fasting, when he cannot do it without trouble: as if Fasting were not in itself troublesome, and were not instituted to cause pain, to subdue and

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mortifie the Flesh. Besides, they who are most averse to fasting, have commonly more need thereof than others.

8. It sufficeth (saith *Tambourin*) to the Pope for to dispense with Fasting, that he hath a design to shew his kindness towards some person who have obliged him. If it be kindness to dispense with Fasting, commanded by the Church, it is a gourd contrary to the affection and humanity of the Church to command it.

Neobar. 9. *Escobar* gives also another expedient to exempt us from Fasting without necessity and dispensation, which is, to depart from the place where the Fast is, & to go to another place, where it is not observed. And if any think, that this is to deceive our selves, while we think to deceive the Church, *Fyllinius* answereth, That this is not to deceive the Church, nor to elude its Command, but only to avoid the Obligation of the Commandment, in pursuance of the right which every one hath to do it when he can. *Non*

Fyllius.

illa frangi, si quis iuratur iure suo. Fil-
ius.

Their Errours concerning Oaths,
and Vows.

They teach men to swear by
the Creatures: yea, they
are bold to say, that it is not only
lawful to swear by Creatures, but
sometimes more convenient than to
swear immediately by God him-
self.

2. They say, that it is lawful to
swear by the name of Saints, be-
cause all is referred to the honour
of God.

3. They deny Oaths to be fit for
the perfect.

4. They defend Vows that are
made unto the Saints.

5. They say, that the Pope can
absolve from the Bond of Vows
and Oaths.

6. Oaths among the Papists are
taken by touching the Saints Re-
liquies, that so the Obligation of the

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Oath may be divided betwixt God and the Saints.

7. Upon the Question touching the necessity of keeping an Oath, and whether the Pope can dispense with an Oath made to God, you have divers and contrary Councils, where the Pope did preside; which conclude contrary things, and condemn and reverse the decisions one of another. And the worst opinion prevailed at last: for yet at this day the Pope dispenseth from Oaths, that is; he takes upon him the power of declaring that a man is not bound to be faithful to God.

8. They hold, that the proper Vows of Christians are voluntary, not of such things which Christians are bound to do in duty, but of such as they may leave undone, if they will, such as are their Popish Vows of Continency, and voluntary (or rather wilful) Poverty.

9. All voluntary Vows (say they) made by Christians, though not commanded by God, as not to eat Flesh, not to drink Strong Drink, or to

live

live unmarried, do concern the Worship of God, and thereby men are made more acceptable unto him.

10. There are three kinds of Vows which belong unto Monastery, the Vow of voluntary Poverty: the Vow of Obedience unto the Monastical Governours: the Vow of Continency.

11. They say, it is an acceptable Service to God, for a man to give all he hath to the poor, and by Vow to consecrate and addict himself to voluntary poverty. They that do enter into the Monkish Profession, do Vow in all things to become obedient to their Governour, and to follow his Rules and Injunctions: as the *Franciscans* follow Saint *Francis's* Rule, who instead of a Girdle put a Cord about him, went bare-foot, in Winter-season covered his Flesh with Ice and Snow. The Vow of Continency (say they) is commendable and meritorious in all that do take it upon them: and after the Vow made they are sure to receive that high Gift of Continnence, if they duely labour.

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for it: *Rhem. Annotat. 1 Cor. 7. 7.*

But (say they) whosoever marrieth after the Vow made sinneth dam-
nably, and turneth back after Satan.

12. They assert, that those that are come to the years of Discretion, may at any age take upon them the Vow of Monckery: that Children may enter into Profession of Monckery without their Parents consent, as the Men of fourteen years old, at the least, the Women of twelve.

13. That two married persons (the Man and the Wife) may separate themselves, and vow and promise single life for ever, so long as they both shall live.

14. Their opinion is, that if the Marriage be contracted only, but not yet consummate by the parties coming together, it is lawful for either of them without the others consent to vow Chastity.

15. They allow of great variety of Vows, which have various Rules of Life, invented by men beside the holy Scripture: And as if there were greater perfection in those Rules, than in the Doctrine of the Gospel.

and

and a more compendious way to Perfection and Salvation.

16. They teach by the observation of them eternal Life, and a more excellent degree of glory is obtained.

17. To any one that is buried in a Monks Cowl, especially that of St. Francis, they promise Remission of sin in part.

Their Errours concerning Marriage, set down by Bp. Downham.

1. **T**hat Matrimony, though it were instituted in Paradise, is truly and properly a Sacrament of the new Law.

2. And therefore doth confer Grace upon the married, making them acceptable, *ex opere operato*.

3. That the Church hath power to constitute impediments that shall hinder Marriage.

4. That the Church hath power to dispense with the Degrees of Consanguinity forbidden of God, and to make more Degrees, which shall

shall not only hinder Marriage, but break it.

5. That the solemn Vow of Chastity and holy Orders are an impediment, both hindering Marriage to be made, and breaking it being made.

6. Also difference of Religion doth not only hinder Marriage to be made, but also break it being made.

7. That Marriage contracted between Infidels, when either is converted to the Faith, is broken, viz. because that Marriage was not a Sacrament.

8. They say, that the Church of Rome did rightly prohibit Marriage of old to the seventh, but afterwards to the fourth degree of Consanguinity, according to the Canonical Rule of Reckoning (but the fourth degree of Canonical Reckoning is the seventh and eighth in the Civil Law.)

9. The Spiritual Kindred (which ariseth, forsooth, from Baptism and Confirmation) may hinder Marriage to be made, and break it being made.

made. To these more may be added.

1. They assert, that Virginity is to be preferred before Marriage, not only for that it is a more quiet state of life, and freer from troubles in this world, but that it is more convenient for the Service of God, and that it hath a grateful Purity and Sanctity both of Body and Soul, which Marriage hath not.

*Cusan.
Ep. ad
Bohem.*

2. They prohibit the Clergy to marry, saying, that Marriage is a state which defileth a man, and makes him unfit for the exercising of sacred Offices.

3. The Pope in separating and dissolving Marriages lawfully contracted, upon pretence of a greater perfection, and to enter into the Monastical life, followed those old Hereticks, called *Priscillianists*, who did the same, of whom Saint *Augustine* to *Quod vult Deus*, saith, that they separated Marriages, and disjoyned Husbands from their Wives against their wills. If Marriage be made a Sacrament by the Faith mutually given, or by the Blessing in the Church,

August.

as.

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as they hold in the Roman Church, how dares the Pope dissolve a Sacrament?

Bellarmin.

c. 33. de Matrim.

4. The Papists use divers Rites and Ceremonies in Marriage. 1. They which are joyned in Matrimony are blessed of the Priest. 2. Oblation is made for them in the Sacrifice of the Mass. 3. They are covered with a Veil. 4. They are coupled together *vitâ purpureâ & candidâ*, with a Scarf, or Ribbon, partly white, partly purple. 5. The Bride giveth to the Bride-groom a Ring first hallowed and blessed of the Priest. 6. He commendeth them to God in his Praiers. 7. He admonisheth them of their mutual Duty. Some of those Rites we altogether allow, and use them our selves: for both Praiers are made unto God for them, and they are by the Minister put in mind of their Duty: and all is done by us in the vulgar Tongue, much more to the edifying of the people, and comfort of the parties themselves: whereas their Idolatrous Priest chattereth all in an unknown Tongue.

Their

Their Errors touching Extreme Unction.

1. **T**hey say, that Extreme Unction is truly & properly a Sacrament of the New Testament: which is the anointing of those that are extrem sick, to assure them of Remission of their Sins, it is done after the Letany is read, wherein above fifty Saints are named and called upon. *Du Moult. Buckler of Faith.*

2. The Matter is Oil-Olive consecrated by the Bishop, not simple or unhallowed, as is Water in Baptism. The form is in these words; *By this holy Unction, and by his most godly Mercy, God forgive me.*

3. The Papists say, it gives health of Body, it wipeth away the Residues of Sin. And therefore the Priest thus saith, *By the vertue of this holy Ointment, and the most merciful favour of God, the Lord forgive thee what thou hast offended by the sight, hearing, &c.* *Dominic. a Soro Distinct. 23. qu. 1. art. 2.*

4. That

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4. That this Sacrament doth confer Grace, making us acceptable *opere operato*, doth restore health to the sick, and blot out sins if any remain.

5. That by Unction (which they apply to the Eyes, to the Ears, to the Mouth, to the Loyns, and to the Hands) God doth grant to the sick whatsoever is wanting by that fault of the Senses.

6. That by this Sacrament a man may sometimes be saved, who should otherwise plainly be damned.

7. In the anointing of the sick. 1. They give power only unto their anointed Mass-Priest, to anoint the sick with Oyl: Lay-men have no authority to do it, nor whosoever are no Priests. 2. For the Rite and Ceremony, the Priest coming to the sick must anoint his five Senses; his Eyes, Ears, Nostrils, Mouth, also the Reins which is the Seat of Concupiscence, and his Feet, which are the Instruments of Execution, making the sign of the Cross with his Thumb dipped in Oyl.

Concil.

Trid. Sess

14. c. 4.

The

*Their Errours touching
Order.*

That Ordination is truly and properly a Sacrament of the New Law, conferring Grace to the ordained *ex opere operato.* *Concil. Trid. Sess. 23. can. 3.*

2. That there are eight Sacraments of Order, all which are truly, or properly called Sacraments, viz. the Order of Porters, of Readers, of Exorcists, of Servitors, of Sub-Deacons, of Deacons, of Presbyters and Bishops. *Du Moult. Buckler of Faith.*

3. That to every one of the ordained is given the seven-fold Grace of the Spirit, yea Grace making them acceptable, and that *ex opere operato.*

4. That anointing is required in Ordination. They do anoint the hands of such as are ordained with Oyl, and do enjoin them to shave their Crowns. And the higher degree of Priesthood they have, so much broader must their shaven Crown be. *Tileman. H. shuf. loc. 14.*

5. They

*Bellarmin.
de Sacr.
Ordin. 6.
ca. 11.*

5. They hold, that they are neither Priests nor Deacons, which are not ordained of Popish Bishops.

6. The Sacrament of Orders, as they call it, giveth a double Grace

1. Say they, it giveth those that are ordained, ability and power to execute their Office, which is to consecrate and offer up the Body and Blood of Christ, wherein chiefly the Priesthood consisteth, and not in preaching the Word: for they may be Priests, though they preach not.

*Rhem. 2
Cor. 15
Scl. 7.*

2. Another effect of their Sacrament of Orders (they say) is to imprint a certain indelible character and mark in him that is ordained, which can neither by Sin, Apostasie, or Heresie be blotted out: and therefore a Priest once ordained can never lose his Orders, or become a Lay-man again.

And the right of Ordination is reserved to the Bishop, and he alone can give it. And the right of Ordination is reserved to the Bishop, and he alone can give it. And the right of Ordination is reserved to the Bishop, and he alone can give it.

Their Errors concerning Confirmation.

THAT Confirmation is properly and truly a Sacrament: it was so decreed in the Council of *Trent*.

2. The Matter of this Sacrament, they say, is Oyl mixed and tempered with Balm; first hallowed and consecrated by the Minister thereof, and striked in manner of a Cross, upon the forehead of him that is to be confirmed.

3. As to the Minister of Confirmation, the Papists are here divided. Some think, that the Bishop is so necessarily the Minister of Confirmation, that it can in no wise be committed to Presbyters: other of them are of opinion, that it may be extraordinarily ministred by Presbyters. But *Bellarmino* saith, the Bishop is the ordinary Minister thereof.

4. That by this holy Chrism smeared

smear'd on the forehead the Holy Ghost is given, for strength and corroboration against all our spiritual Enemies, and to stand constantly in the Confession of our Faith even to death with great encrease of Grace. And in this respect (say they) it giveth more abundant Grace in strengthening us against the Devil than Baptism doth.

5. That he will never be a Christian, that is not by Episcopal Confirmation chrismated.

6. There are Godfathers and Godmothers, between whom and the Child that is confirmed by that Sacrament, there is a spiritual Parentage begotten, which hindereth Marriage, and which also causeth the dissolution of Marriage, notwithstanding the prohibition made by Jesus Christ, forbidding the dissolution of Marriage, unless it be for Adultery.

7. That it ought to be celebrated Fasting.

8. That it imprints an indelible character in the Soul.

9. This Sacrament is administered

in this manner. A Child is presented to the Bishop by a Godfather if it be a Son; or by a Godmother if it be a Daughter. The Bishop sits down, washeth his hands, layeth them upon his Breast, saith certain Praiers, by which he asketh or requireth the seven-fold Spirit. Then he asketh the Godfather the Childs Name, and dipping his right thumb in the sacred Oil, which is called Chrism, which they bring in a bottle, whereon the Bishop breatheth to sanctifie it, speaketh to the Oil, saying, *Ave Chrisma*, I salute thee, Chrism. That done, the Bishop anointeth the Childs forehead therewith in manner of a Cross, saying, *Signo te signo Crucis, & confirmo te Chrismate salutis, in nomine Patris, Filii, & Spiritus sancti*; I mark thee with the sign of the Cross, and confirm thee by the Chrism of Salvation, in the name of the Father, of the Son and of the Holy Ghost. After that he gives the Child a blow on the Ear to strengthen him in the Faith, then he kisseth it, and having rubbed his thumbs

*Du Moult.
Buckler
of Faith.
p. 337.*

*Bellarmin.
cap. 10.*

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thumbs with crumbs of Bread, after many signs of the Cross by him made, he commandeth the Godfathers and Godmothers to teach the Child the *Creed*, the *Pater noster*, and *Ave Maria*. While this is doing, the Child, if it can stand upright, setteth his right foot upon the right foot of his Godfather or Godmother. The action ended, they bind the Childs forehead with a cloth, and upon the Band put certain Golden Spangles in manner of a Cross, and so the whole action is ended.

The Church of *England* retaineth that which is commendable in this custom, where Confirmation is no other thing, but a Profession which the Child (having attained to the age of discretion) maketh to keep the Promise which his Godfathers and Godmothers made in his name when he was baptized, and answereth touching his Faith and Instruction: which done, he receiveth the Imposition of Hands and the Blessing of the Bishop, which is not called by them a Sacrament. The *French* Churches, instead of that, cause Children

Children to be presented at Catechizing, and to answer publicly touching their Faith, before they admit them to the Lords Supper, which is done with Praier, that it will please God to extend his Blessing on them.

CHAP.

CHAP. III.

THis is especially to be observed, that their Errours are not only about many particular Points, but about the fundamental Rule of Faith, the holy Scriptures, which makes the Disease the more dangerous, and the cure more difficult.

Of their Corruptions in Worship.

NOW for their Corruptions in worship, many are implied in their corrupt Doctrines; for they that corrupt the purity of holy Ordinances, do frame their Doctrines accordingly, seeking to colour such abuses, and refusing to reform their Corruptions by the Scripture. They seek to wrest the Scripture, and corrupt the Sense of it, that they

may

may seem to favour, at least, not to condemn their Inventions.

Of their Latin Service.

ALl that is spoken in the Church should be to edification, 1 Cor. 14. 6. but it is impossible to edifie by that which we cannot understand. If we understand not our selves when we speak, then we edifie not our selves: if our hearers understand us not, then we edifie not our hearers: if neither of us understand, then neither of us is edified.

I know what they plead for their *Latin Service*, and their *Latin Praiers*, that though it be a Tongue not commonly understood, yet it is none of the strange Tongues that the Apostle speaks against, for it is one of the learned Languages: and besides, it was dedicated to the use of the Church upon our Saviours Cross. I answer, that the *Greek* and *Hebrew* are learned Languages too, and that they were de-

H

dica-

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dedicated upon our Saviours Cross, as well as the *Latin*: nay, all Languages were as well, and better, dedicated to the use of the Church by the coming of the Holy Ghost, than those by *Pilat's* writing upon our Saviours Cross. It follows not, because it was one of the learned Languages, it is none of the strange Tongues; for any Tongue not understood, is to him that heareth it barbarous, and strange, not *ob naturam vocis sed ob imperitiam*, as *Chrysostome* noteth on that place.

Against the use of all such the Apostle speaketh, and sheweth, that they be as Trumpets uncertainly sounding, therefore they serve not for edifying, *inutiles sunt in quantum ignota sunt*; they be unprofitable, so far as they be unknown, for we cannot say *Amen* to a Prayer, when we understand not the matter of a Prayer. I had rather speak five words (saith Saint Paul) to the understanding, than five thousand in a strange Language. *Illud plus ostentationis habet, istud plus utilitatis*: there may be more ostentation

on in that, but there is more edification in this. As it is the work of an Architect to build up an house, so of Christians by spiritual endeavours to build up one another: but that which is not for the understanding of Christians, cannot be for the building up of Christians, therefore of no use in the Church of God.

The Pope and his Clergy propound themselves two ends for the celebration of the Mass and the ordinary Service in the *Latin* tongue. The first is to keep the people in ignorance, and use them to believe without knowing, to follow their leaders blind-fold, and to obey without enquiring. They were afraid, that even the *Latin* should be too intelligible, and therefore they would have the principal parts of the Mass to be said with such a low murmur, that the voice of the Priest cannot be heard. The second end, was to plant the marks and Standard of the Popes Empire among the Nations which he had conquered. The simple people believe, that their Religion must be Roman, as well as

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the Tongue which is used in Religion, and that both Christian Faith and the Language come from the same place. But the chief cause why the Pope will not have the Mass to be understood by all, is, that the Mass contains many things, which would either instruct or offend the people.

Of praying for the Dead.

THeir Opinion is, that the Prayers of the Living are neither available for the Saints in Heaven, for they need them not, nor for the damned in Hell, for they cannot be helped; but only for the Souls tormented in Purgatory, who do find great ease (say they) by the Prayers of the Living.

Of the Canonizing of Saints.

THE Canonizing of Saints is nothing else, but the publick Determination and Sentence of the Church, whereby some that are dead are judged to be Saints, and worthy of Honour and Worship; as to be praied unto, Temples and Altars to be set up in their names, Holy-days to be appointed for them, and their Reliques to be adored. And thus (say they) it is lawful, profitable, and expedient for the Church to canonize Saints. This was the Popes own invention eight hundred years after Christ, at the least; set abroad and continued in Policy, for the confirmation of certain idolatrous Superstitions, which he laboured thereby to advance, and now are made the seven Points wherein the Canonization consisteth, setting the new Saints in the Calendar with red Letters. Who gave the Pope that priviledg to be infallible in that

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Judgment? for our Adversaries themselves acknowledg they may be mistaken: how many Factions and Sollicitations are used in the Court of *Rome* by Princes and States, that a man of their Countrey or City be canonized? And at what vast expences have they been to purchase it? The City of *Barcelona* and the whole Countrey of *Catelona* spent many thousand pounds in the canonizing *Raimond de Pennafort*, a Dominican Frier. The Jesuits spent ten millions for the Canonization of their two twins, *Ignatius Loyola* and *Francis Xavier*, whom they call the *East-India* Apostle. The Book of sacred Cerimonies doth acknowledg, that the Pope sometimes was constrained, in some sort, to canonize a man against his opinion, and therefore made a Protestation. By that Protestation he thought to discharge his Conscience.

The manner of canonizing a Saint

The words whereby the Pope canonizeth a Saint are these: In the authority of God Almighty, Father, Son, and Holy Ghost, and of the blessed

sed

sed Apostles, *Peter* and *Paul*, and in our own, we decree and define, that *N.* of good memory is a Saint, and must be put into the List of Saints, &c. But before the pronouncing of that Sentence the Cause is pleaded in the Consistory, and an Advocate presents himself, who represents the Reasons why such a one ought to be sainted. The Apostles were not so sainted, nor their Disciples, nor those Fathers, who were called Saints; as *Irenæus*, *Cyprian*, *Basil*, *Hierome*, *Augustine*, as a learned Divine noteth. It happens, saith he, to some poor Saints, for whom the dignity of Saints is begged in the Court of *Rome*, to be cast in their suit, and they cannot be Saints in Heaven, because men on earth were not favourable to them. Sometimes the degree of *Beati* is obtained for them, which is a middle degree, and an expectation of Saintship. By this means Popes will give their Servants to be worshipped by the Nations of Christendom: which new Saints are far more honoured than the Patriarchs

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and Prophets : for in the Roman Church it fareth with Saints as with Clothes , the newest are the best , and most esteemed.

Of Invocation of the Saints.

THE Papists maintain the Doctrine of Angel-worship , of Invocation of Saints , and of the Virgin *Mary* , and canonized Saints ; calling especially upon the Virgin *Mary*. They usually carve , pourtray , paint the Statue of the Virgin , and represent her by them to the Eyes and Thoughts , when they pray unto her in all their Offices , Primers , Psalters , Rosaries , Missals , Breviaries , Books of Devotion , Churches , Chappels , Monasteries , Altars of our Lady ; especially on all their publick Festivals dedicated to her Honour , in greatest state , crowned with a Crown of Glory , as the Empress , Queen , Lady of Heaven , Earth and all Creatures in them. In their publick Liturgy they have a Letany whereby

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whereby they pray. 1. To her.
2. To the Arch-Angels and Angels. 3. To Patriarchs and Prophets. 4. To the Apostles and Evangelists. 5. To the Martyrs. 6. To Fathers and Doctors. 7. To Popes and Confessors. 8. To Monks and Eremites. 9. To all the Saints, Virgins and Widows, that they would joyn together to make Intercession for them. And to these Saints they have their set Holy-days; to them they burn Tapers, perform Masses and Trentals: each have their sundry Collects, Hymns, Prayers, and Oblations; each have their sundry Offices designed them. Some are over particular Towns and Cities; some over Trades and particular Professions; some are over Diseases; some have the special gift of bestowing Arts and Sciences.

Now what is this but to forsake the Fountain of living Waters, and to hew out broken Cisterns that can hold no Water, as the Lord complaineth in a like case? The rise of all this was from a preposterous admiration of Saints departed, or (I

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may say of some of them, they were rather Devils incarnate :) and from the perverse opinion of those who make no difference between civil Prayer to Men living, and religious Prayer to Saints departed; which Error hath been maintained and heightened by the great ambition, and avarice of the Popish Clergy: so that now the French Proverb is not without ground. *God cannot be known among so many Saints.* Thus have they jumbled together God and his Saints in a promiscuous manner of worship. Saint Peter tells them to whom he writes, that he will endeavour that they may be able, after his decease, to have their things always in remembrance, 2 Pet. 1: 15. Whence the Rhemish (those Popish Corrupters, rather than Interpreters of the holy Scripture) take upon them to tell us, if we will be so sottish as to believe them. And they say it was this, that he meant to pray for them: and as in his lifetime he meant to further their Salvation by instructing them, so after his death, when he was in Heaven he

*Qu'on ne
cognoist
Dieu plus
entre les
Saints.*

*Them. in
2 Pet. 1*

would

would help them by his Prayers. And upon this rotten foundation they lay on loads of hay and stubble: upon this Popish abuse and mis-construction of the holy Scripture, they would build not only the Saints praying for us, but also our praying to the Saints: the former as being directly grounded upon this Text, and the second as a consequent of the former.

*Of their Distinction of the two kinds of Worship, Latria and
Dulia.*

That kind of Worship which is proper to God, they say, is truly expressed by the Greek word *Latria*. The other word, *Dulia*, is taken for all kind of Service both of God and men: so that the Religious worship, which is called *Latria*, is to be only given to God, the other, called *Dulia*, may be attributed to Angels and Saints, saith *Bellarmine*. The Papists say, they make not Gods of Saints, because they

See The Bee-hive of the Romish Church. ch. 7.

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Baronius
Dub. 9. in
h. 2. ad
Rom.

they worship them with a lower degree of worship than is *Latria*, or the worship proper to God: viz. they worship the Saints with *Dulia*, the Virgin *Mary* with *Hyperdulia*, a super-service. The learned *David Baronius*, to disprove this distinction between *λατρεία* and *δουλεία*, hath taken pains to shew the use of these words in the Scriptures: first, that the worship of God is often signified by *δουλεία* than by *λατρεία*. The first is found 39 times so used in the Old Testament, the other about 30 times, as he hath summed and set down the places. Secondly, he sheweth that the word *Latria* is given to the Creatures, as in ten several places it is found, Thou shalt not do *ἔργον λατρείου*, any servile work. Thirdly, the worshipping of Images is forbidden under the term, *Latria*, 34 times in the Old Testament, and more in the New, *Rom. 1. 23.* and 23 times under the other term *Dulia*. There is but one kind of Religious worship, and that due unto God, and no Religious worship is to be given to any Creature, no, not that

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that inferiour kind which they make less than the Divine. This of the Papists is the same, as was that of the Heathen, who (as *Plato* witnesseth) did worship one God; that is, *Jupiter* for the chiefest God: the rest they called lesser Gods, and worshipped them with a lower degree of worship.

Of Image-worship.

1. **T**He Papists assert, that there is great difference between an Image and an Idol. *Εἰκων*, an Image (say they) is the true similitude of a thing; *ἰδωλον* doth represent that which is not, as were the Idols of *Venus*, *Minerva*, &c. But an Idol is that Image which is set up with an intent to be worshipped. An Image is a general name, as well to unlawful Pictures set up for Idolatry, as lawful, which have but a civil use.

2. They affirm, that it is lawful to express the Trinity by Pictures,

as

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as God like an old man, and with the World in his hand; Christ as he walked upon the Earth; the Holy Ghost in the likeness of a Dove; the Angels with Wings: and these Pictures (say they) are very meet and profitable to be set up in Churches.

3. That Images are to be revered and worshipped, say they, so it be not with the Divine Honour due unto God.

4. They affirm, that Images may not only be set up in Churches, but that they are no where better placed than there.

5. As to the manner of Worship that is to be given to Images, *Bellarmino* saith: 1. That Images, though they are not properly to be worshipped with Divine Honour; neither is it safe so to teach in the hearing of the People; yet improperly they may have the same worship, which properly belongeth to the Saint whose Image it is. 2. There is a Religious Worship properly due unto Images, as they are considered in themselves, and not only

only as they represent another thing. After Images crept into the Church, the Clergy received great profit thereby: for the advancement of this new Doctrine, new Saints were canonized, new Holy-days appointed: new Prayers and Services devised, new Chappels erected and consecrated. Pope *Leo* the fourth appointed sundry Holy-days.

6. Touching making of Images, Image-makers, before they made an Image were wont to go to the Priest, and shrive themselves as clean as if they should then die, and take penance, and make some Vow of Fasting, or Praying, or Pilgrimage: praying also to the Priest to pray for him, that he might have Grace to make a fair and devout Image. In the Pontifical, the peculiar form of consecrating Images and Crosses doth shew the same. They paint the Image of our Lady all in Gold, Silver, broidered Hair, &c.

7. Order was also taken how Images should be consecrated; as first, with Exorcism of Water and Salt, then with Prayer, afterwards with

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with censing, kissing, anointing, and other Ceremonies. When the Rood in Saint Pauls Church was erected, Bishop Bonner being in his Robes, with his Prebends about him, the Rood was laid upon the Pavement. Then the Bishop, with others, sung divers Praiers to the Rood: that being done, they forthwith anointed the Rood with Oil in divers places: after the anointing they crept to the Rood, & kissed it; then they took the said Rood, weighed him up, and set him in his place. All the while this was doing, the whole Quire sung *Te Deum*, and they rung the Bells.

Of the Image of the Cross.

THe Papists say, that the Wood of the Cross, both the whole and every piece thereof, is worthy of great Worship and Reverence. They give Divine Worship to it, they pray and burn Incense, it is visited in Pilgrimages, and honoured with Festival days, as *Inventio Crucis* on May 3. and *Exaltatio Crucis*

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is, on *Septemb. 14.* In the Adoration of the Image of the Cross, the error is palpable : for in the Roman Church upon Passion-Sunday they speak thus to the Image of the Wood of the Cross ; *Cruce ave, spes unica, &c. I salute thee, O Cross, our only hope, in this time of the Passion, encrease righteousness to the Godly, and give pardon to the Guilty, thou hast been alone worthy to bear the price of the world.* And a little after, *Thou faithful Cross, the only noble among Trees.* And in another Hymn, *Thou blessed Cross, out of whose arms the price of the world did hang.* Can any without great impiety speak unto Wood, and call it our hope, and ask of it encrease of Grace and remission of sins ?

In the Missal of *Sarum* no less solemnity is used in carrying of the Cross, than if Christ himself were present : there is such curtsyng, kneeling, kissing, attendance of Priests, bowing of the whole Quire, until the chiefest Clerks proceed barefoot to the Adoration. Then it is carried through
the

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the midst of the Quire, and with great reverence laid upon the high Altar. Then they sing Hymns and Praises unto it, and adore it. *Crucem tuam adoramus, Domine*, thy Cross O Lord do we adore, &c.

There were so many pieces of the Cross dispersed in several places (as they pretend) that as *Erasmus* writes; if they were all laid together in one place, they would load a Ship. Some write, that the Cross was found by *Helena* the Empress, and that she left the greater part thereof at *Jerusalem*, and the other part she sent to her Son *Constantine* the Emperour. If there had belonged unto the Church any Religious care of it, the Apostles (doubtless) would have procured the safe keeping thereof, and not have suffered the Church to want it 325 years; and it had been an easier suit for *Joseph* and *Nicodemus* to beg the Cross, than the Body of *Jesus*. Moreover, if the Cross were to be adored, yet who knows which is it, and where it is to be found, and so one might worship a common
piece

piece of Wood for the Wood of the Cross. But if the right Cross were to be had, ought it not to be served as *Hezekiah* served the Brazen-Serpent, when the people began to make an Idol of it? *Damascen* would have the Spear, the Nails, the Cave, the Sepulchre, the Maunger, the place it self, *Golgortha*, and all things that touched Christs Body, to be adored, as well as the Wood of the Cross. The Wood of the Cross then being forged in so many places, how can worship be yielded unto it without great Idolatry?

Of Reliques.

THe Fathers that lived neerest Christ were freest from worshipping Reliques. But the Romish Church aboundeth in this kind. *Chemnitius* hath noted twelve Errors and Abuses of the Papists concerning Reliques.

Chemnit.

1. That the Bodies, Ashes, or Bones of the Saints are to be taken out

out of their Graves; and to be placed upon some high place, as upon the high Altar, or some other visible place, and to be dressed with Gold, Silver, Silk, &c.

2. That those Reliques ought to be carried in publick Processions and Prayers, and to be shewed and offered for Christian people to see, touch, and kifs.

3. That such Reliques are to be approved by the Pope; and that approbation is to be by canonizing them.

4. That it is a singular and meritorious worship of God, if the people to obtain help by it, shall touch, kifs, or walk before with an adoring mind and gesture, or shall do reverence to these Reliques by Candles, Silk-coverings, Garlands, or other the like Ornaments.

5. That the Grace and Power of God (which they say is in them, or present by them) is to be sought for in these Reliques; and that they are made partakers of it, who do touch them, or behold them.

6. That it is an acceptable Sacrifice to God to offer up precious gifts to these Reliques.

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7. Many Indulgences for sin are promised to such as touch and kiss them, &c.

8. That our Prayer is the better, worthier, and more acceptable to God, if it be done by or before the Saints Reliques, by whose merits we may obtain help. And therefore in our necessities we must make Vows, and take Pilgrimages unto those places where the Reliques of Saints are held to be, that we may call upon them for their help.

9. That it adds much to the Holiness of the Sacrament of the Eucharist, if the Saints Reliques are set enclosed upon the Altar; nay, that the Altar is consecrated by their touching it.

10. That the Saints Reliques may be lawfully laid over one, or carried about ones Neck, in devotion and Faith to God and the Saints, whose Reliques they are.

11. All places among the Papists are full of uncertain, counterfeit, and false Reliques, to which without difference the same veneration and

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and honour is given. They say, that at *Beavois* there is one of Saint *Christophers* Teeth, so great, that a dozen such Teeth would fill the mouth of an Oven. In *Rome* in *St. John de Laterans* Church they pretend they have in their keeping the Foreskin of Jesus Christ: In the Church which is in the Park of Wood at *Vincennes*, they have some of the Powder of *St. Martins* Cloak, and one of Jesus Christs sucking Teeth: At *Courchiverny* near unto *Bloys* they keep *Josephs* Hemme at the sound of his Breathing when he hewed timber: Pilgrims that come from *Galicia* bring Feathers of Hens, that are of the race of that Cock which crowed when *St. Peter* denied Jesus Christ. *Raronius* makes mention of a Lock of the Hair of Saint *Peters* Beard, which did Miracles, although, saith he, those that do sit in his throne, seek to overthrow it by evil manners. And these Reliques are kept so many ages, and never corrupt. They say, that the Virgin *Marys* Milk hath continued 1600 years, and never was sour.

And

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And yet the Hosts that are called Jesus Christ become mouldy in a few days. At *Chartres* they have the Virgin *Marys* Smock, which was brought from *Constantinople* into *France* by *Charles* the bald, as they say that kept it. But *Charles* the bald was never in *Constantinople*; and in the Virgin *Marys* time they wore no Smocks, which was the reason they used so many Baths to wash the Sweat from their Bodies.

Richard Earl of *Cornwal*, Brother to King *Henry* the third, and King of the *Romans*, brought (as was pretended) some of our Saviours Blood into *England*, and builded the Abbey of *Hales* for the keeping of that Relique. King *Henry* the third carried a Viol of Christs Blood between his two eyes, barefoot, in a Beggars habit, in procession from *St. Pauls* Church to *Westminster*, where it was preached, esteemed to be reserved, and adored as Christs very Blood, though a gross imposture. And such was the Ignorance and Superstition of that age, that the King, Prelats, Clergy, and generality of the people

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ple received, and really adored it as Christs very Blood wherewith they were redeemed. And not only then (*viz. anno 1247.*) but the next ensuing years by the Kings special Summons, all Fairs, or Sales of Wares in *London*, and else-where, were on that day prohibited, *viz.* on *St. Edwards* day, to draw multitudes of people to *Westminster*, to adore this false Relique, and enrich the Abbot, Monks, and Inhabitants by the Profits of this Fair; which undid many Merchants resorting to it with their Ware, as *Matthew Paris* there present doth relate.

12. Oaths among the Papists are taken by touching the Saints Reliques. The Catechism of the Council of *Trent*, in the exposition of the third Commandment, approveth the custom to swear by the Reliques of Saints. Now to swear by any thing, is to take it for a witness of the uprightness of our heart, and for a revenge in case of perjury, which belongs only to God, whose Commandment in *Deut. 6.* runs

thus:

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thus: *Thou shalt fear the Lord thy God, and shalt serve him, and swear by his Name.* It is a frivolous excuse, to say, that to swear by Reliques, is to swear by God which hath sanctified them. Also when they speak to those Reliques, worshipping them, they say things unto them which are agreeable unto God. When they say, *God preserve thee, triumphant Wood,* they speak not to God, which is not Wood: Or, if men speak to any thing in honour of God, they must always understand that which is spoken to it. *Richard the first, King of England,* redeemed from the Turks in *Palestine* a Chest full of holy Reliques (which they had gotten at the taking of *Jerusalem*) so great, as four men could scarce carry any away. And though (saith my Author) some know no more than *Esops* Cock how to prize these Pearls, let them learn the true value of them from the Roman Jewellers. First, they must carefully distinguish between publick and private Reliques. In private ones some forgery may be

Fuller
Hist. of
the holy
War.
Cassander
hath ob-
served 2
corrupti-
ons about
Relicks,
viz a su-
perstici-
ous con-
fidence
in the
worship
of true
Relicks,
and a sa-
cilegi-
ous for-
ging of
false Re-
licks.

I suspe-

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suspected, lest *quid* be put for *quo*,
 which made Saint *Augustine* put in
 that wary Parenthesis, *Si tamen*
Martyrum, if so be they be the Re-
 liques of Martyrs. But as for pub-
 lick ones approved by the Pope, and
 kept in Churches (such, no doubt,
 as these of King *Richards* were:) Oh
 let no Christian be such an infidel,
 (saith my Author) as to stagger at
 the truth thereof. If any object,
 that the Head of the same Saint is
 shewed at several places, the whole
 answer is by a Synecdoche, that a
 part is put for the whole. As for
 the common exception against the
 Cross, that so many several pieces
 thereof are shewn, which put to-
 gether would break the back of *Si-*
mon of *Cyrene* to bear them; it is
 answered, saith he, *Distrahitur, non*
diminuitur, and like the Loaves in
 the Gospel, it is miraculously mul-
 tiplied in the dividing. If all these
 fail, *Baronius* hath a Razor that sha-
 veth all scruple clear away: For,
 saith he, *Quicquid sit, fides purgat fac-*
inus. So that he that worshipping the
 false Reliques of a true Saint, God
 takes

Baron an-
 al. E cl.
 in an.
 1226,

takes his good intention in good part, though he adore the hand of *Eſau* for the hand of *Jacob*. But enough of these fooleries.

Now as for those true Reliques or Remembrances of the Saints; they are not those which the Papiſts do ſo magnifie, and ſuperſtitiously reverence, not their old ſhooes, not pieces of bones, and the like; but their holy instructions and examples, which ſhould be had in remembrance for our furtherance in the way of Godlineſs after their death. And as for the Bones of Saints and ſuch kind of Reliques of them, I ſhall conclude with the words of King *James*: If I had any ſuch (ſaith he) that I were affured were members of their Bodies, I would honourably bury them, and not give them the reward of condemned mens members, which are ordained to be deprived of burial: but for worſhipping them, or *Images*, I muſt account it Idolatry.

P.emonit.
p 9.

*Of the Vigils, and night-watches
annexed to festival-dayes.*

THe Papists were wont upon Saints Eeves to give themselves to fasting and watching. But their night-vigils, or watches, they do not now so strictly observe, because of the great abuses which did grow thcreupon: yet they have not altogether left them, for they have their nocturns, or mid-night mattens, and their prime hours in the Morning. It is true; the Christians in time of persecution had their *ant-lucanos hymnos*, their early Songs and Hymns before day-light; they met together to worship God before the Sun arose, because they could not assemble together in safety in the day-time. But that is no reason why the Church now should use Vigils or Nocturns, seeing we now have free exercise of religion in the day-time, saith Dr. Willet; no more than St. Pauls example is to be urged, that prayed by the Rivers side with the people, and there

there preached unto them, because in idolatrous Cities they could have no places of meeting, that therefore we now ought to do the like, having Churches and Oratories to assemble in.

How well they kept their Vigils may appear by that Decree of *Innocentius*, *Decret. Greg. lib. 3. tit. 41. ca. 9.* we speak it with grief, that certain, not only inferiour Priests; but Prelats, spend the time in eating and drinking till midnight, &c.

Of their Wax-Candles and Tapers.

THEY have another superstitious custom, to set up Wax-Candles, and Taper-light before Images, and upon the Altar, to carry them about in procession, and even at mid-day, and high-noon. And *Bellarmino* would authorize this custom by the continual burning of the Lamps day and night, as he saith, in the Tabernacle among the Jews. But the

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Lamps among the Jews, who abounded in Types and Ceremonies, were lighted in the evening, and so burned all night for those that kept the Watch in the Temple, 2 *Chron.* 13. 1. and in the morning again they were put out, 1 *Sam.* 3. 3. And St. *Hierome* upon those words, [Before the Lamp of God went out] thus writeth, *Intelligi oportet antequam lux diurna fieret.*, it must be understood before it was day when the Lamp was put out. *Tertullian* speaks against this use of Gentilism in burning Candles by day. Let them set up Lights daily which have no Light, saith he, the testimony or sign of Darkness well agreeth unto them. This then having been taken up by the Heathen, is worse to be liked of, than if it had been a Jewish Ceremony; for it is a less fault to play the Jews, than the Heathen. The ancient *Eliberine* Synod in *Spain*, misliking the superstitious use of Candle-light by day, decreed thus: It seemeth good unto us, that Candles should not be lighted in Church-yards by day.

Pope

of Popery. i 75

Pope *Zosymus* ordained, that the Paschal Taper should be hallowed on *Easter* even, and set up in every Parish Church, and also that a fire should be made in every Church on that day and hallowed: Again, that the Paschal should be lighted with the flame of that fire, and all other Candles in the Church.

*Beacons
Reliques
of Rome.*

Of their Holy Water.

Pope *Alexander* the first (they say) ordained Water mingled with Salt to be hallowed, and afterwards to be sprinkled upon the people to put away their sins, and to make them pure and holy. He also commanded, that it should be kept in Churches, and in Houses, to chase away Devils and wicked Spirits, not only out of houses where men dwell, but also out of the hearts of the faithful, as though Faith and the Devil could dwell together in one heart. The words of Pope *Alexanders* Canon are these: we bless the

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Water mingled with Salt for this purpose, that all that be sprinkled therewith may be made holy and pure; which thing we command all Priests likewise to do: For, saith he, if the Ashes of an Heifer sprinkled, made holy, and cleansed the people from venial sins, much more Water sprinkled with Salt, and hallowed with holy Prayers, doth sanctifie, make holy, and cleanse the people from venial sins. And if the Salt being sprinkled by *Elizeus*, the barrenness of the Water was healed; how much more Salt, being hallowed by Godly Prayers, takes away the barrenness of such as appertain to man; and sanctifieth and purgeth them that are defiled, and multiplieth such Goods as we have need of, and turneth away all the deceits of the Devil, and defendeth men from all wicked fancies.

Are not the Scriptures here well applied? doth not this Ceremony turn Christ out of Office, with all his works and merits? *Gulielmus Durandus* saith, that the holy Water hath deserved to have of God so great

great vertue, that as outwardly it washeth the Body from filthiness, so it inwardly cleanseth the Soul from sin. O intolerable blasphemy!

When men sprinkle themselves with this Water in the Church-Porch, before they enter into the Church, they are taught and commanded to say, *Aqua benedicta sit mihi salus & vita, &c.* let the blessed Water be unto me health and life: grant me, O Lord, by this creature of the sprinkling of Water, health of mind, wholeness of body, defence of health, safeguard of hope, strengthening of faith, now and in time to come.

Of Pilgrimages.

1. **T**HE Papists hold, that Pilgrimages made to *Rome*, and to *Jerusalem*, and the holy Land (as they call it,) and to the memories of the Saints in other places, to ask and obtain their help, are godly and religious, and to be much used of Christians.

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2. Large Indulgences were promised to Pilgrims; especially to visit St. Peter and St. Paul the Apostles. Pope *Anacletus* excommunicated, cursed, and pronounced all such guilty of Sacriledg, as should hinder any man to go on Pilgrimage, or to visit the Sepulchres of Saints. Pope *Calixtus* ordained, that who-soever spoileth, robbeth, or hurteth any such as go in pilgrimage to *Rome*, or to any other holy places of Saints, the same should be excommunicated and accursed.

Greg.
Nyssen.

3. Some desired to worship in that place where Christs feet had walked. Some superstitiously attributed more sanctity to that place, than to any other. *Gregory Nyssen* hath a whole oration of this matter against those who go in pilgrimage to *Jerusalem*. This going in pilgrimage, is in a manner to deny the coming of Christ: for if Christ be come, there is no more difference in regard of holiness between one ground and another. Whether it were then or not, now I am sure it is a fond superstition for any to ask,

as

as *Naaman* the Syrian did for two burthens of earth out of that Country, as more holy than any other dust, 2 *Reg.* 5. 17. Such idle vagaries do the Papists make to some other special places, where perhaps the Devil hath obtained leave to work some jugling feats and lying miracles. Then presently the Saint his name is up, and well is he that can spare time and money for a visitation of a senseless stock. Yea, many a Saint, as good as he or she, shall be passed by with little more than a good morrow, while the heat of their blind devotion carrieth them on to this selected one: Yea, now and then the same Saint shall have little courtesie at their hands, if they meet any where but at his Manner-house, as it were. Saint *James* at *Compostella* is taken for a better man than when they find him other where. Such brutish follies the Holy Ghost himself disdaineth with an heavenly scorn, as appeareth by *Elijahs* mocking of *Baals* Priests, and *Isaiahs* character of the blind Idolater.

The

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*Fuller
Suppl. of
the Hist.
of the Ho-
ly War.*

The Writer of the History of the Holy War tells us, that besides those that went, many were either driven, or fled to the Holy Land. Those were driven, who having committed some horrible sin in *Europe*, had this penance imposed on them, to travel to *Jerusalem*, to expiate their faults. Many a Whore was sent thither to find her Virginity: many a Murderer was enjoined to fight in the Holy War, to wash off the guilt of Christian blood by shedding the blood of Turks. The like was in all other offences. Now God forbid, saith my Author, we should condemn them, if truly penitents, for impious: But we find that many of them reverted to their former wickedness. Others fled thither, who having supererogated the Gallows in their own Countries by their several misdemeanours, to avoid the stroke of Justice, protected themselves under this voyage, and coming to *Palestine*, so profited in those Eastern Schools of Vices, that they learned to be more artificially wicked. Thus He:

Of

Of the Agreement between Paganism and Popery.

NOW let me shew how the Papists in their Religion, have borrowed many things from the *Pagans*; I will here insert them, as I find them in the Writings of divers Learned Men.

I. The Heathen had their Pilgrimages: The Heathen were wont to go on Pilgrimage to such an Idol. So do the Papists; they go many of them on Pilgrimage to our Lady of *Lauretto*, to *St. Michael*, to *St. James*, to visit the Holy Sepulchre, and the Holy Hand-kerchief; which is a Relique in *Rome*, wherein they say, the Picture of Christ's Face is, after it was wiped therewith. But concerning Pilgrimages I have spoken in the former Section.

II. The Heathen made great Feasts, and kept a great number of solemn Holy Dayes in honour of their Idols. And have not the Papists.

Calvin
Serm. in
Deut. 12.

pists brought in many Holy Dayes instead of the solemn Feasts of the Heathen. *Calvin* speaking against this Superstition, in one of his Sermons upon *Deuteronomy*, saith, men will say, we must not now do as the Heathens did, for that were a serving of the Devil: But every Parish will have a Church-Holy-day, to Play, to Dance, and to feed in, till they burst again; and all in the Honour of God. Besides this, every one had his Patron whom he worshipped; and said they, these things are not done any more in Honour of the Idols, but in Honour of *St. Martin*: And let them Dance, and play the Drunkards, all is well enough, so it be done in Honour of God, and his Saints.

1. *Twelftide* was an Imitation of the *Saturnales*, in which the Servants were Masters. And the Lord of Misrule in *Christmas* is also a trace of the *Saturnales* at that time of the Year.

2. *Ashwednesday* falls much upon the same time; as the Day of *Purifications* and *Propitiations* for the Dead.

Dead in the Pagan-Rome; which was upon the Eighteenth of February.

3. As for *Candlemas*, *Rhenanus* acknowledgeth; that *Candlemas* is an imitation of the Februal Ceremonies of the *Romans*; and the Insolencies of *Shrovetide* came from the *Bacchanales*.

4. The Rogations and Processions about the field of Corn, have succeeded to the Processions called *Ambarvalia*.

5. The Heathens were wont to keep an Holy-day; which they called the Feast of all Spirits. And the Papists change the word, and have the Feast of All-Souls.

III. The Heathens had a Temple, which they called the Temple of all their gods: The Papists call such a Temple the Church of *All-hallowes*, the Church of All-Saints; and they added a Church Holy-Day unto it.

IV. The Heathen had their Sacrifices to their gods: And the Papists have their Masses set up in the room of them. The *Pagans* had sacrifices for the Rain; which were called

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called *Aquilicia* : For the same use is the Shrine of St. *Genovefa* at *Paris*.

V. The Jubilee was instituted after the Imitation of the *Roman* secular Games; as *Onuphrius* acknowledgeth it, *Lib. de ludis secularibus*.

VI. The *Pagans* suffered not any Male to enter into the Temple of *Bona dea* : So into some Popish Chappels, women enter not, as the Chappel of St. *Laurence* at *Rome* without the Walls; as the Book of the *Roman Indulgences* sheweth it; and the Quire of the Lateran Church at *Rome*.

VII. *Agnus Dei* hang'd about the Neck, saith *Baronius*, have been instituted after the imitation of those Brooches, called *Bulle*; which the *Pagan* Boys wore about their Necks to avert Charms.

VIII. The *Pagans* had their Convents of sacred Virgins; as the *Vestals*, and the *Faustinian* Virgins, instituted by *Marcus Antoninus Pius*, as *Julius Capitolinus* saith in his Life.

IX. The

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IX. The *Lacedemonians* would whip themselves, as the Penitents at *Rome* do now. This custom came from the *Luperci* of the old *Rome*; for when they celebrated the *Lupercal Games*, they went naked and masked through the Town, and smote with whips such as they met in the way.

There are many other things also, which will shew the Agreement between Paganism and Popery.

I. The *Pagan* Emperours caused themselves to be called Gods. *Caligula* gave his feet to *Pompeius Pennus* to kiss, as *Seneca* testifieth. *Julius Capitolinus* saith the same of the young Emperour *Maximinus*. *Pomponius Latrus* saith the same of *Dio-clesian*. The same Emperours caused themselves to be adored; and the Roman Senate had the right of Canonizations. The Pope having usurped the place of the ancient Emperours of *Rome*, hath also usurped these Honours, and is also called God on earth. He offereth his Foot to be kissed by the greatest Princes, Kings and Emperours.
Hence

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Hence it is said of him,

*Ense potens gemino [cujus vestigia
adorant,*

*Cesar, & aurato vestiti murice Re-
ges.*

*Great Caesar with victorious Kings ,
Who Golden Crowns do wear :*

*They do adore his footsteps , who
The double Sword doth bear.*

And another saith of him, The Prin-
ces of the world adore and worship
the Pope as perpetual Dictator, the
Successor, not of *Cesar*, but of *Peter*
the Fisher. It is said of *Charles* the
eighth King of *France*, that he made
a vow *suppliciter adorare*, humbly to
adore the Pope, and performed it :
it is said of him, *adoravit Pontificem*
projectus, casting himself down he a-
dored the Pope. And of that po-
tent Prince, *Charles* the fifth King of
Spain, and Emperour, it is said, *Ille*
pie inflexo genu, *promus exosculato pe-*
de Pontificem adoravit, he piously
bending his knee, and bowing him-
self down, worshipped the Pope,
kissing

kissing his foot. Yea, it is said, that in the *Lateran* Council under Pope *Leo* the tenth, this passage spoken of Christ by the Prophet, was blasphemously applied to the Pope; *The Kings of the Earth shall worship him, all Nations shall serve him*: Yea, and in divers ages before, in the time of *Alexander* the third. It seemeth, that *Gregory* the seventh, in his Bull of excommunication against *Henry* the fourth, pretending to honour *Peter* and *Paul*, but intending to exalt himself as their Successors, giveth them the Title of Christ's: *The Kings of the Earth stood up, and the Princes* [Secular and Ecclesiastical, Courtiers and common people] assembled together against the Lord, and [you] his Christs, or his anointed ones, saying, let us break their bands asunder, and cast away their Yoke from us. And that which the Prophet *Isaiab* saith, *Isai. 28. 16. Behold, I lay in Sion a Stone, a tried Stone, a precious corner-Stone, a sure foundation, &c.* applied to Christ by the Apostle, *1 Pet. 2. 6.* this place was applied to the Pope. It is said,
of

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of Pope *Innocent* the third, that he said thus of himself, He that hath the Bride is the Bridegroom. *Am not I the Bridegroom, who have the noble, rich, comely, chaste, gracious, sacred Church of Rome, which by Gods Ordinance is the Mother and Mistress of all the faithful.* So in a flattering Oration directed to Pope *Leo* the tenth in the Council of *Lateran*: Stir up thy self, arise, compass about *Sion* our Mother, and thou Spouse, her do thou embrace: But *St. Paul* acknowledgeth no other Bridegroom, or Husband of the Church, but Christ only, *2 Cor. 11. 2. I am jealous over you with a godly jealousy, for I have espoused you to one Husband, that I may present you as a chaste Virgin to Christ.* See the audacious wickedness of Antichrist, assuming to himself the honour and dignity proper unto Christ. Again, whereas our Saviour saith, *Matth. 28. 18. All power is given unto me in Heaven and in Earth.* It is said in the Council of *Lateran* under Pope *Julius*, that it was said to the Pope, *All power is given to thee of the Lord in Hea-*

ven

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ven and in Earth. So in the Book of Ceremonies concerning the blessing or consecrating of a Sword, this Papal Sword figureth the supream temporal power bestowed by Christ upon the Pope, his Vicar in Earth; according to that, [*All power is given to me in Heaven and in Earth.*] And elsewhere; *He shall rule from Sea to Sea, and from the River to the ends of the Earth.* Again, it is said in the Council of *Latran* under Pope *Leo*, that these words were belched out: *Behold the Lion of the Tribe of Judah, the Root of David.*] And it seemeth, it was said of the See of *Rome*, *This is she alone which shutteth, and none openeth, and openeth and none shutteth.* So it is recorded of Pope *Martin* the fourth: They cried unto him, *Thou that takest away the Sins of the world, have mercy upon us.* And again, *Thou that takest away the Sins of the world, have mercy upon us.* And the third time, *Thou that takest away the Sins of the world, grant us peace.* *Boniface* said, we declare, that it is necessary to Salvation, that every humane

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mane creature be subject to the Pope of *Rome*. Another faith, the power of the Pope excelleth all power.

2. Papal Dignity was brought into the Church from among the Heathens. The Idolatrous Romans had their superiour and subordinate Priests. They had their *Salii*, *Flamines*, *Diales*, their *Augures*, *Pontifices*, and above them all there was a *Pontifex maximus*: the same Title which the Pope assumeth. A Dignity esteemed (it seemeth) by their greatest Nobles: such as *Fabius maximus*, *Crassus*, *Emilius*, *Lepidus*, and *Cesar* himself. And *Sozomen*

Sozom. l. 5. ca. 1. writeth, when *Julian* the Emperour had revolted from the Christian Religion to heathenish Idolatry, *Ἀρχιερέα ἀνέμαζεν ἑαυτὸν*, he called himself a chief-Priest. And in the same Book and 15 Chapter he copieth out an Epistle written by this Heathenish Apostate Emperour, to *Arfacius*, whom he stileth chief-Priest of *Galatia*, and enjoyneth him to censure, and (if need be) to deprive the inferiour Priests of their Office

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Office or Functions. So the Pope to this day hath the very same Title of *Pontifex maximus*, which was the proper Title of the chief-Priest in Rome, while Rome was Heathenish. *Gratian* a meek and religious Emperour, who was slain by the men of *Maximus* the Tyrant, is the first of the Christian Emperours, that refused to be called *Pontifex Maximus*, holding that Title which his Predecessors (though Christians) had born, to be unfutable with a Christian Prince, as derived from the Pagans, and relishing of Paganism: yet soon after the Bishops of Rome suffered themselves to be called so, and took up that which an Emperour had rejected, as a learned man well noteth.

3. The Popish fashion of swearing by Saints is but an imitation of the Pagans Superstition, who used to swear by their Gods, as *Libanius* doth oftentimes in his Books swear by *Hercules*, *Bacchus*, *Asclepius*: The Heathens were of opinion, that their swearing by their Idols was a token of their serving of them.

And

Socrat. l.
3. ca. 23.

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And it is a common thing for the Papists to swear by the Virgin *Mary*, and by the rest of the Saints. They set the Virgin in Gods seat, as though it belonged to her to judge the world. It is horrible treachery to swear by the Virgin *Mary*, or by any other creature.

The Pagans had also divers Rites belonging to their superstition.

1. The Heathen for Devotion-sake made shadows about their Altars, in plashing of Trees to make places dark, that when men entered into them, they might be moved to a kind of awe and fearfulness. So it is among the Papists, if a place be darksome, it seemeth to them to carry some Majesty in it, and the simple sort are as it were amazed when they come into a Cave, and where the Windows be dimmed with red or blew Glass, mens Eyes dazzle at it, and simple folk feel a kind of motion in themselves, which makes them afraid and astonished; and to their seeming it is good to stir them up to Devotion, thinking it is a reverencing of God, where-

as indeed it is stark foolishness.

2. The Pagans assigned particular Offices to each of their Gods: one governed the Sea, another ruled in Hell: one took care of the Corn, another of Women with Child: and every Land or Country had his Titular God or Goddess. *Juno* was the Patroness of *Carthage*, *Venus* of *Paphos*, and *Pallas* of *Athens*. The Church of *Rome* hath transported these Titles to the deceased Saints, & hath given to every one their Office: *St. Margaret* Patroness of Child-bed Women did succeed the Goddess *Lucina*: *St. Nicholas*, who is invocated by Navigators, did succeed *Castor* and *Pollux*: *St. Eustache* succeedeth the hunting *Diana*: *St. Christopher* succeeds *Hercules*: *Jupiter Pluvius* hath given the Rain unto *Genivieve*: *Ceres* hath given over the Corn unto *S. John* and *S. Paul*: *Esculapius* gives Medicine unto *S. Cosm*, *Bacchus* the Vines unto *St. Urban*: *Mercurius* the Oxen to *Pelagius*. Every Kingdom Town and City hath its titular Saint: *St. Mark* is the Patron and Protectour of *Venice*: *St. James* of *Spain*;

Spain: St. Dennis of France: Saint
Martin of Germany: St. George of
England, &c.

3. The Canonization of Saints is
an imitation of the Pagan Apotheo-
ses, that is, Dedications, or making
of Gods, whereby a man is made one
of the Gods by the authority of
men. And the Senate of Cardinals
hath the right of Apotheoses, or Cano-
nizations, and to admit whom they
please into the list of the Saints of
Paradise. The Preface of the second
Book of the sacred Ceremonies cal-
leth the Canonization of Saints of
the Papacy; *Divinum nostrorum A-*
potheosis, the Dedications, or Apo-
theose of our Saints.

4. The Church of Rome hath bor-
rowed from the Pagans the Equi-
page and Ornament of her Images.
They gave a Key to *Janus*, as the
Church of Rome gives to Saint Peter.
They represented *Jupiter Hammon*
with horns, as *Moses* is now pictu-
red. The *Greek* Household-Gods
had a Dog with them, so hath the
Popish Saint *Hubert*. *Vulcan*
old had an Hammer, so hath Saint

Eloy

Eloy now. *Hercules* had a Club, so hath *St. Christopher*. Before the Pagans Images Wax-lights were lighted, and Incense was burnt, which is done still to the Images of Saints in the Church of *Rome*. A custom much derided by *Tertullian*, *Arnobius* and *Lactantius*. Of burning of Incense, it was so common a custom among the Gentiles, as that *Julian* the Apostate, that he might cunningly bind the Christians to the same, ordained, that when any man came to him according to the custom, to receive any gifts at his hands, they should burn Incense before him: whereupon some notable Christians having understanding of his purposed intent, came and brought them back again unto him, that they might not be polluted. About the year 800. Pope *Leo* the third ordained it should be used in the Mass. Then for Tapers, Wax-Candles and Lights in the Churches, this Ceremony took its passage from the Gentiles to the Christians in the time of *S. Hierome*, that is, more than 400 years after the death of

Christ And *Vigilantius*, Pastor of *Burcelona*, wrote against the same, complaining of it, that he should see the superstition of the Pagans drawn into Religion, and fetched from the Gods of Paganism to be bestowed on the Christian Martyrs.

5. Their Doctrine of Purgatory, and satisfaction after this life came from the Heathen. *Plato*, in his Dialogue of the Soul, saith, those that live indifferently well come to that Lake, and there dwell, and being purged, and having born the pains of their iniquities, they are released. *Virgil* followeth him, speaking thus of the Souls of Purgatory.

*Alie panduntur anas
Suspense ad ventos, aliis sub gurgite*

Infelix eluitur scelus, aut exuritur

in igni. *Virgil Aeneid. 6.*

Hence Purgatory arose. As for the purgation of Souls at the Wind, or in the Water, Pope *Gregory* the first teacheth it in the fourth Book of his Dialogues, where there are many apparitions of Souls, saying, that they are in Purgatory in the Wind

or in the Water, or in hot Bathes, for the Purgatory in a subterranean fire was not yet invented. The *Pygmies* divided man into two parts, taking the Body for one, and the Soul for the other. Again, after that the Soul was separated from the Body, they divided it into three parts. The same that went down into those places ~~which~~ they called *Inferos*, or *Inferna*, they called *Manes*, comprehending thereby all that which now adays they call the Hell of the damned, *Limbus* and Purgatory. Then there remained the Spirit, and that which they called *Umbra*, that is, a shadow. As touching the Body and the Spirit, they were not of opinion, that any of them did ever come again into this world, or that they were ever seen after that a man was once dead and buried: for they did well see, that the Body did turn again into dust and into ashes. And as for the Spirit, they were of opinion, that it went up again into Heaven, from whence it had its original, and there did abide. And as for that which they

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called the shadow, because it had no true bodily substance, they said it did vanish away suddenly, as smoak, when any body came near it, and and would have touched it. And therefore they named it *Umbra*, because it was but a false representation, like unto the shadow of a Body. They said, that it did remain about the Graves, and upon the Earth, where it was to wander and to appear unto men. So, say the Papists, though the Bodies of men may be corrupted in the Grave, and brought into ashes; so that they cannot come out of it before the day of the general Resurrection, except it be by Miracle, yet it is otherwise of the Souls, for they be immortal, and go not down into the Grave as the Bodies do: therefore they may come again, and appear unto men on earth, and to converse with them. But some of the Heathen have derided at these toys. *Cicero*, where he makes mention of the Lake *Avernus*, saith, they will that these Images and Visions should speak: which thing cannot be done without Tongue.

Cicero
Tuscul.
quest. 1. 1.

Tongue, Mouth, Throat, without
the force and shape or figure of
Lungs and Ribs. *Chrysostom* saith
well, *ne queramus audire a mortuis*;
que multo clarissime nos docent sacra
Scriptura; Let us not seek to hear
those things from the dead, which
the holy Scriptures do teach us most
plainly.

*Chrysost.
de Lazaro
& Divite.*

6. Singing and Musick was also
used in the Funerals of the *Pagans*,
of which *Macrobius* speaketh. *Py-
thagoras* and *Plato* speak of the Mu-
sick and Harmony of the Heavens
proceeding from the continual mo-
ving of the heavenly Sphears, or
Circles. And *Plato* and they that
held opinion with him, that the
Souls were immortal, did think that
they had their off-spring and origi-
nal from Heaven, and that they
were come down from thence to in-
habit and dwell in the Bodies of
men; whereupon *Macrobius* saith,
that it was established by the
Laws and Statutes of many Coun-
tries, that they should follow the
dead unto their Graves with good
Musick and Singing; for the *Pag-*

*Macrobi.
in somn-
scipio. l. 2.*

nims did believe, that the Souls, after they were separated from the Bodies, did return to the original of the Sweet Musick and Harmony, that is, into Heaven.

7. Before Bells were invented, the Pagans used Trumpets, which they consecrated by washings and purifications, and the day of that Ceremony was called *Tablinstrum*, as *Ovid* tells us, that is, the purifying and hallowing of Trumpets. And because they were wont to use them in Funerals, they were wont to purifie and hallow them at the Feast of *Minerva*, called *Quinquatria*, and at a certain Feast of *Vulcan*, as *Festus Pompeius* and *Varro* do testifie, they did in a manner the like with them, as the Pope who baptizeth *Agnus Dei's*, and Bells also are baptized in the name of the sacred Trinity, and they have a God-father and a God-mother that give them a Name. Thus wickedly do they blaspheme the Holy Institution and Ordinance of our Lord and Saviour Jesus Christ, who hath ordained Baptism for a Seal of his faithful Congregation and People.

of Popery. TOT

8 The Pagans applied Reliques to women with Child: they used to gird their Belly about with Rollers made before the Idols, much like the women in the Abby of *St. German at Paris*, girding themselves with the Girdle of *S. Margaret*.

9. Many popish Monks place merit in going barefoot. The superstitious had an holy-day in which they went barefoot, which *S. Jerome* in his first book against *Jovinian*, calleth *Nudipedalia*, of which *Juvenal* speaketh:

*Observant ubi festa mero pede Sab-
bata Regis. Juvenal..*

10. The Papists are full of begging Friers. Such there were among the Pagans, among whom the Priests of the Syrians Goddess, *Ovid Fast.* and those of *Cybele* went about *lib. 4.* begging from Town to Town, bearing sacks where they put the Provision that was given them. An exact description hereof you may find in the fourth book of *Ovids Fasti.*

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Easti, and in the eighth book of the *Malesia* of *Apuleius*.

11. The spittle used in Baptism by the Roman Church is derived from the Pagans, who made use of spittle for a preservative and expiation, as *Perfius* saith.

12. The Indians had Gardens of Herbs and sweet Trees with Roses and Flowers for the Altars; and this is also the Church of *Rome's* custome and superstition to trim and deck their Saints and Altars with Garlands and Crowns of Roses and other Flowers. The Pagans cloathed their Images as the Papists do. The history of *Dionysius* the Tyrant is known, who eased the Images of their golden heavy cloakes, and gave them other cloaks of Cloath, saying those of Cloath were both lighter & warmer.

The Indians had 2000 Gods, whose Images stood highest in the Temple upon the Altars. They were made of Stone in full proportion as bigg as a Giant, They were covered with a lawn called *Naoar*: they were beset with divers Pearls, pretious Stones

Stones and pieces of Gold wrought like Birds, Beasts, Fishes, Flowers, adorned with Emeraulds, Turquies, Chalcedons, and other little fine Stones, so that when the Lawn was taken away, the Images seemed very beautiful to behold. So doth the Church of Rome deck and adorn their Idol-saints, as the Heathens did their chiefest Gods, called *Vitzilopuchili*, and *Tezcatlipuca*. They cover their wooden and stony Statues of Saints, and of the Virgin *Mary* with fine lawn-shirts, and hide them with Curtains of cloth of Gold, and enrich them with costly and pretious jewels and Diamonds, not considering that they are the work of their own hands.

13. In *Mexico*, and without the great Temple, and over against the principal door thereof a stoness cast distant, stood a Charnel-house only of dead mens heads, Prisoners in War, and sacrificed with the knife. This Monument was made like unto a Theatre, more large than broad, wrought of lime and

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ages
West of
the West-
dies.

and stone, with ascending steps, in the Walls, whereof was grafted between stone and stone a skull with the teeth outward. At the feet and head of this Theatre were two Towers, made only of Lime and Skulls the Teeth outward; which having no other stuffe in the Wall; seemed a strange sight. So the Romish Church makes much of their dead mens skulls and rotten bones, laying them up in their Church-yard, under some arches made for that purpose in their Church-Walls.

14. At the Consecration of an Heathenish Idol, a certain vessel of water was blessed with many words and ceremonies; and that water was preserved very religiously at the foot of the Altar, for to consecrate the King when he should be crowned; and also to bless any Captain General, when he should be elected for the Wars, with only giving him a draught of that water. *Justin Martyr* saith, that the Gentiles, when they enter into their Temples, do sprinkle themselves with water, and then they go and offer sacrifice to their

their Gods. And *Hippocrates* saith, in going in we sprinkle our selves with this water; to the end, that we may be made clean from our sins. And is not this practised in the Roman Church? They had also among the Gentiles a peculiar form of sanctifying it, dipping therein, as *Athenaus* tells us, a firebrand taken off from the Altar, whereupon they offered their Sacrifices. So likewise have they a peculiar manner of making this, exorcising the salt first, then the water, and after that both of them being mixed together; which being done, both the Papists and the Gentiles do think that it purgeth away sins.

Of the Papists imitating the Jews and Pharisees in many things.

1. **T**HE Pharisees boasted of *Moses's* Chair, as the Church of *Rome* doth of that of *S. Peter*, and of an imaginary succession.

2. The Pharisees were strict maintainers of Traditions, and unwritten.

ten Word, as the Papists are. These were strict burdens they laid upon the people, *Matth. 15. 4.* They persuaded the people, that these Traditions were as necessary as the Scriptures. The Jewish Rabbines affirm, that during the forty days that *Moses* was in the Mount *Sinai* to learn the Law, Almighty God taught him in the day-time *Sepher Thorah*, the Book of the Law; and by night for want of Candle-light the Law not written, or *orales Traditiones*, oral Traditions, which they call *Simanim*; and the *Thorah* without this, they say, is imperfect. And this (as well as the Law written, they say) was delivered by God himself to *Moses*, by *Moses* to *Joshua*, by *Joshua* to the Elders of *Israel*, by them to the Prophets, from the Prophets to a great Council, whose Register, and chief Notary (they say) was *Esdra*, the Scribe, who (as they affirm) committed many of them to writing, and gathered them into seventy two Books, which they kept till their City and Temple was destroyed, and themselves dispersed. Afterwards

one

Chennit.
harmen.
Starg.
ca. 79.

one Rabbi Judas Ben-Simon, an holy man (as they say) having saved that Book, gathered the Sum of it into one Book, whence afterwards all the Talmudists and Cabbalists took their ground. The Papists borrow their esteem of unwritten vanities and traditions from the Jews: they tell us, they have many things by Tradition from the Apostles themselves, who taught them *viva voce*, when they bring never a word out of the Scriptures for the confirmation of them.

3. The Scribes taught, that children might neglect their duty to their Parents, under pretence of a religious *Corban*, that is, that whosoever should be liberal toward their Treasury in the Temple, and offer freely, with this protestation, that he meant it not only for his own good, but also for his Parents, should herein sufficiently discharge his duty to his Parents, and owe them no other Service: so that by this means (it may seem) they provided well for their own purses, and exempted Children from those duties towards their Parents.

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rents, which the Commandment of God tyed them to perform. So do the Papists allow Children to give their Means to Monasteries, though their Parents starve for want of maintainance.

4. The Jews boasted of the Temple of the Lord, crying up the Temple of the Lord; and in the meantime profaned it by an evil life, *Jer.* 7. The carnal Jews were much affected with pomp in matters of Religion, and many of them men of dissolute lives. So it is among the Romanists, in those Cities and Countries wherein is most wickedness of life, there is also most cost in the Temples, and most publick superstitious worshipping of God and the Saints. What stately Churches, Chappels, and Cloisters are in *Rome*? what Fastings, what Processions, what appearances of Devotion? and yet on the other side, what Whoredomes, Sodomies, and Profanations are committed in it? so that it was the saying of a certain Frier, that there were more Atheists in *Rome* than in any other City in the world.

But

But no where doth sin and wickedness so abound, as in *Mexico*, and yet no such people in the world toward the Church and Clergy, who in their life-time strive to exceed one another in their gifts to the Cloisters, Nuns and Friars; some erecting Altars to their best devoted Saints, worth many thousand Duckets; others presenting Crowns of Gold to the Virgin *Mary*; others Lamps; others Gold-chains; others building Cloisters at their own charge; others repairing them; others at their death leaving to them two or three thousand Duckets for an annual Stipend.

5. The Jews boasted, that their Prophets and Priests could not err, saying, *Jerem. 18. 18. The Law shall not err from the Priest, and the Council from the ancient.* This is also the boasting of the Church of *Rome*, that the Pope (as Pope) cannot fall into error, and that the Church of *Rome* cannot err.

6. The Pharisees used vain repetitions in Prayer, after the manner of the Heathen, thinking to be heard for

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for their much speaking, for which our Saviour taxeth them, *Matt. 23. 7.* repeating the same things over and over again, not out of affection, but out of affectation. The same doth the Church of *Rome*, repeating the same Prayers while they turn their Beads, and binding themselves to a certain number of reiterated words.

The Pharisees preached Justification by the Works of the Law, and the Jews were forestalled with that Doctrine; which made *S. Paul* so careful to confute that Error in the Epistles to the *Romans* and to the *Galatians*, establishing Justification by Faith, without the Works of the Law. In this the Papists agree with them, teaching Justification by Works.

8. Our Saviour taxeth the Scribes and Pharisees for their Hypocrisie. They pretended great love to the antient Prophets, whom their forefathers had persecuted and slain: and to shew this, they used both words and actions. They professed, that if they had lived in the days of
their

Matt. 23.
29.

their fore-fathers, they would not have joyned with them in their persecution and murder of the Prophets. They bestowed cost in adorning the Sepulchres wherein they were entombed. But now in the mean-time they hated to death, and bitterly opposed Christ then living among them, to whom all those Prophets bear witness. Thus may you see in the Papists their bitter hatred against the Preachers of the Gospel, together with their pretended love to the ancient Doctors: their proud conceit of Merit, with their glorious outward Performances: their gross Idolatry covered under a shew of much reverence to the Saints.

9. The Jews were most strict in matters of smallest moment; they would pay Tythe of Mint, Annis, and Cummin, but neglected the weightier matters of the Law, Judgment, Mercy, and Faith, *Math. 23.* So doth the Church of *Rome* exactly observe distinction of meats, and amuse the people about a thousand petty Ceremonies of Candles, Pilgrimages, Crossings, &c. and let Righteous-

Righteousness, Peace, and Joy in the Holy Ghost) stand by unsaluted; yet therein doth the Kingdome of God consist.

Thus the superstitious Priests among the Jews made no scruple to hire a Traitor, to suborn false Witnesses, to Apprehend, to Bind, to Smite, to Scourge, to Blaspheme, to Condemn the Innocent Lamb of God, and to Crucifie the Lord of glory; yet made great Conscience not to step over the Threshold into the Judgment Hall of an Heathen Judge, lest (forsooth) they should be defiled, but that they might eat the Passover, *John 18. 28.* yet this shunning of *Pilates Hall* was no Commandement of God. They made no Conscience to give a price for Innocent blood, but made great scruple of putting it into the Treasury, as being unlawful. So do the Papists, speaking lies in hypocrisie, forbid Marriage, and yet allow Stews. They are very severe in enioyning abstinence from meats, which God hath created to be received with Thanksgiving; yet

make

make no scruple to stab or Poison
the greatest Princes (whom God
hath forbidden to be touched) for
the promoting of the Catholick
Cause, as they varnish over their
own Interest. They will not touch
money, nor eat flesh on a Friday,
but will take Rent for Brothel-Hou-
ses, and allow Priests an Absolution
for defiling silly Women, laden with
divers Lusts upon a slight Penance;
while they make their taking of
Wives to avoyd Fornication, to be
a damnable sin. They are all for
Sacrifice, nothing for Mercy. A
great part of their Religion (as a
Judicious Divine observeth) con-
sisteth in meats and drinks, in days,
wherein they place both Holiness
and Necessity, yea merit and per-
fection. Their Fasts, Feasts, their
Jubilees (at first every fiftieth, and
of late (because gain is sweet) every
fifteenth year) are all professedly as-
cribed to the Jewish Solemnities.
Their Priests, Altars, Sacrifices, their
Sanctum Sanctorum, are all an imita-
tion of the Jewish Ordinances. And
in the *Lateran Church* in the holy of
Holies

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Holies (if ye will believe them) instead of the Tables of the Law, and the pot of Manna ;

Circumcisa caro Christi, sandalia chara;

Atque Umbilici viget hic precisio clara :

Christs foreskin circumcis'd, his sandals dear,
And Navel-string cut off, doth flourish there.

Yea at length they have found out *Aarons Rod*, and put it in an Ark. They have an High-priest after the manner of *Aaron* : they have their *Uction* and *Consecration* of Altars, and of all Vessels and Utensils belonging to their Superstitious Devotion.

10. The Pharisees misinterpreted the Law, for which our Saviour rebuketh them, *Matth. 5*. And what is the singularity of the ordinary Popish School-Divinity, but an adulterated body tempered with the drugs and dregs of human Reason? A reconciling of *S. Paul* to *Aristotle* and *Plato*, rather than a transferring of them over unto *Paul*. There is more dross

Dross than Gold in it, more Poison than wholesome Food in it; and therefore dangerous to young Students, and raw Divines, who for want of use and experience have not their senses exercised to discern both good and evil; nor judgment to discern of things that differ, and to approve the things that are excellent, and to hold fast that which is good. *Luther* complained of the Schoolmen, that they turned *usum* into *utrum*, all practices of Religion into needless Disputes. In the dark times of Popery, when the truth was almost banished out of the world, then was the world full of Scholastick curiosities, which *Luther* calls *phiolae illas aureas*, the golden vials of the wrath of God. How have they intruded on things which they have not seen? The Popish Doctors can tell you punctually, how many Orders and Degrees there are among the Angels, their very Names, Natures, Offices and Employments; their Knowledge, their manner of Conference; as if they had travelled as many years in Heaven, as *Lucian* did

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did in the orb of the Moon; and can tell as many stories of them, as *Lucian* did of that Lunary world: only with this difference, as one saith, that whereas *Lucian*, although an enemy to Religion, and to God the Author of it, was yet so ingenious, as to acknowledg in his Book *de vera Historia*, his Readers should take nothing for true in it, but only this one Confession, that in it there was nothing true. The Romanists will have all their lies taken for truth, and those no less than Divine. They can describe Paradise, Purgatory, Hell: they can tell you what the Angels, the Virgin *Mary*, *S. Peter*, *S. Paul*, do in Heaven, and what the cursed fiends do in Hell; how many years such a one must lye in Purgatory, when he shall be delivered thence, if his Friends will pay down such a round sum of money. But much more would his Goodness be extolled, if the Pope would deliver at once all those his Purgatory-prisoners without that simonaical receipt of Money.

F I N I S.

